

## Zionists, Non-Zionists Each Get Representative to San Francisco Conference

Jewish Telegraphic Agency

NEW YORK—The American Jewish Committee and the American Jewish Conference

today received telegrams from Secretary of State Edward R. Stettinius, Jr. inviting both organizations to designate a rep-

resentative to serve as consultants to the American delegation at the San Francisco Conference.

Writing in PM Magazine, Alexander H. Uhl, that paper's Foreign Editor, called the move a "weak compromise" and said

it would be "bitterly disappointing to Zionists."

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# THE JEWISH POST

\$3.00  
Per Year  
Published Weekly

Vol. 12—No.

5 Cents

FRIDAY, APRIL 13, 1945

Entered as second-class matter at the post office at Indianapolis under the act of March 3, 1879.

## PM Uncovers Proposed Quotas In Psychiatry

NEW YORK—A new case of proposed discrimination in the professions, comparing with the Horner dentistry episode, was exposed by Albert Deutsch in PM Magazine when Dr. Frederick C. Thorne's, "Journal of Clinical Psychology" was shown to have advocated curtailment of admission of certain racial groups to avoid their "taking over" in psychiatry.

### Someone Else Wrote It

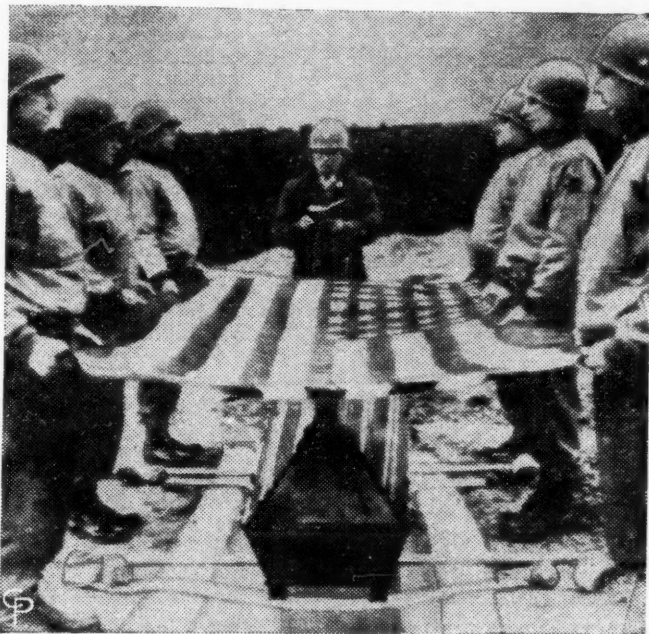
Dr. Thorne, who is professor of psychiatry at the University of Vermont Medical College, admitted that such a statement was carried in the leading article under his name, but declared that he did not write the paragraph and that its implications did not appear to him at the time the article was printed. He said parts of the article were submitted by other psychologists, and he merely assembled them.

As a result of the article, Dr. Norman A. Cameron, of the University of Wisconsin, has resigned from the editorial board, he told Deutsch. Dr. Samuel A. Back, of Michael Reese hospital, in Chicago, also has resigned.

### Quotas Condemned

Meanwhile the Eastern Psychological Association at a meeting in New York, passed a resolution condemning quotas in all fields of psychology.

The editorial board of the magazine is preparing a clarifying statement, Dr. Thorne told Deutsch.



## Last Rites for General Rose

A chaplain reads the burial service as six American soldiers hold a U. S. flag over the body of Maj. Gen. Maurice Rose in an American military cemetery near Ittenbach, Germany. The general commanded the third armored division of the First U. S. Army, and was shot by a Nazi tank man when attempting to remove his weapons upon capture. This is a U. S. Army Signal Corps radiophoto. (International Soundphoto.)

## Stimson Calls Gen. Rose Death Severe Loss; Terms Him Leader Who Inspired Confidence

Jewish Telegraphic Agency

WASHINGTON—The death of Maj. Gen. Maurice Rose, who was killed by German soldiers after he had been captured, was described by Secretary of War Henry L. Stimson as "a severe loss." "No one was more skillful in directing the operations of an armored column," Stimson added.

"He was a leader who inspired enthusiasm and confidence."

Gen. Rose, son of Rabbi Samuel Rose, Denver, was a member of a Denver synagogue. He was born in Middletown, Conn., in 1899. He entered the Army as a private in 1916 after he was graduated from the University of Colorado, and went to France as a second lieutenant in the A. E. F. in 1917.

In Denver, Rabbi C. H. Kavar, who officiated at the bar mitzvah of Maj. Gen. Maurice Rose 33 years ago, paid tribute to the slain hero's military ability and his love for country, family and religion, at Yizkor services at Beth Hamedrosh Hagadol Synagogue, with which his

father, 89-year-old Rabbi Samuel Rose, is connected.

More than 500 persons attended. Maj. Gen. Albert Snead spoke at the services of Gen. Rose's courage, leadership, and said he was a great credit to his country and his people.

In a radio memorial program for Gen. Rose, Rabbi Herbert Friedman of Temple Emanu-El said "Gen. Rose was a symbol, combining the 20th Century vision of the Jew with the 20th Century ideals of America—blending both into the figure of an active fighter for democracy." Mayor Ben Stapleton of Denver said justice must be done and the Nazis punished for the general's murder.

## 8 In Jewish Brigade Killed, 52 Wounded

Jewish Telegraphic Agency

JERUSALEM—Military authorities here released the first casualty list of the Jewish Brigade. It discloses that five men were killed in action, three died of wounds and 52 were wounded. Most of the wounded sought to remain in action.

### Fire Destroys Synagogue

Special

WINNIPEG, Can.—Fire of unknown origin almost completely destroyed the House of Ashkanas synagogue here. Built in 1906, it

## Says Anti-Jewish Move In Detroit Strong

Special

NEW YORK—After hearing a declaration by Elmo Roper, director of Fortune magazine's Public Opinion Poll, that America is faced with a revival of Ku Klux Klanism, a special meeting of the National Conference of Christians and Jews was told by John J. O'Brien, of Detroit, that "we have a very strong anti-Jewish movement, headed by Gerald L. K. Smith."

has been a synagogue since 1921, and served a congregation of over four hundred.

## Religious Education Controversy Hits New Peak in Canada

By WILFRED LIST

Jewish Post Correspondent

TORONTO—One of the bitterest controversies stirred up in the province in recent years—the introduction of religious education in the public schools of Ontario—boiled to a new peak last week when Rabbi A. L. Feinberg, of Holy Blossom Temple, was shut off when he attempted to express the minority view at a convention of the Ontario Educational Association.

### To Cut Sedition Trial Defendants to 10 or 12

WASHINGTON—The Department of Justice expects to be ready by the end of April to resume the mass sedition trial which ended in a mistrial last fall, but difficulties in finding a judge may compel further postponement.

Revision of the trial brief, now under way, will be completed by mid-April. The number of defendants is being cut from twenty-six to ten or twelve, and an intensive hunt is on for a judge. Heavily loaded calendars of District of Columbia judges may require importation of a judge from another district.

Rabbi Feinberg was in the act of addressing the trustees and ratepayers section of the association in opposition to the program of religious education in the schools, when he was interrupted by shouts from delegates:

"This is a filibuster."

### Vote Called For

During the commotion, the chairman of the meeting accepted a motion that the debate end and the vote on a resolution commending the religious education program be taken.

The vote was taken over the protest of Rabbi Feinberg, who appealed for an opportunity to present the other view, and the resolution carried by a 10 to 1 majority.

Only recently when a member of the Toronto Board of Education attempted to introduce a resolution criticizing the course of religious education, several of his colleagues on the board in a veiled reference, to opposition to the course by Jewish leaders, characterized the opponents of public school religion as a "noisy minority."

### Feinberg Issues Statement

In a public statement commenting on the action of the convention in denying him an opportunity to speak, Rabbi Feinberg noted that a "minority has no right to impose its will, but it has a right to express its view. The whole fabric of human civilization has been woven out of the ideals and ideas first espoused by a minority. The very name, 'Protestant' recalls that minority movement."

"This incident, trivial in itself, probes to the very core of those principles for which men are dying overseas. Frank, forthright, equally-shared discussion is the very lifeblood of the liberties of which we boast, and are sacrificing our finest youth to defend. And such debate should be arranged in advance so that one side need not be forced to fight for a three-minute extemporaneous address in a heated atmosphere. After all, the best way to teach religion is by example."

Rabbi Feinberg noted that the present course of religious education has the avowed purpose of inculcating a specific theological belief.

## THOSE BODIES U. S. SOLDIERS UNCOVERED; YOU GUESSED IT; THEY WERE JEWISH

By MEYER LEVIN

J. T. A. Correspondent

WITH THE 4TH ARMORED DIVISION IN GERMANY—As correspondent of the Jewish Telegraphic Agency, I arrived in the Nordlager Ohrdraf camp a day after the Germans retreated, taking with the about 3,500 internees, and killing the remainder, including 1,500 who were deported from Hungary.

Many of the bodies of the massacred were burned by the Germans prior to retreating, but some of the corpses were only half-burned. The bodies of the 1,500 Hungarian Jews were discovered in huge mass-pits, a half mile away from the camp, in a woods near a tank testing ground.

Seven ghostly-looking slave workers liberated by the speedy advance of the units of the Fourth Armored Division were questioned by this correspondent. One of them, who said his name was Yehuda and who is only 19 years

old, related how for five years he has been driven by the Germans from prison to prison. He is an invalid, since his toes were cut off by the Gestapo after severe beatings. He is the last of a family of five, the others were all cremated by the Germans in the notorious Oswelcim camp in Poland.

Another survivor among the seven is a 17-year-old Hungarian Jew who said that his name was Alex. "I have been here for four months," he stated. "I was brought here from the Jewish concentration camp which the Germans established in Birkenau and where I had been led to the gas chamber together with my younger brother. In the final selection, the Gestapo officials decided that I was big enough to be used for slave labor, but my brother was too young to do hard work, so I saw how they killed him in the gas chamber."

## British Jewry Takes Measures Against Inter-Marriage

By OTTO SHICK

J. T. A. Correspondent

LONDON—Jewish congregations throughout England have indicated approval of measures proclaimed by Chief Rabbi Hertz, jointly with the Beth Din of London, aimed at preventing Jews married to non-Jewish women from exercising direct influence on Jewish communal affairs. The measures provide:

1. Jews married to non-Jewish women who are not converted to Judaism will henceforth not be eligible for membership in Jewish congregations.
2. Membership already acquired will remain valid,

Jewish ritual.

but the member involved will not be given any 3. Children of mixed marriage, born of non-Jewish mothers who are not converted to Judaism, will not be regarded as Jews, even if their Jewish fathers have them circumcised in accordance with office in the congregations.

A survey by the Jewish Telegraphic Agency of leading London synagogues established that congregational leaders consider the measures to be "most timely." They claim that there is a danger

that Jewish communal life in England will be disrupted by the growing influence of Jews involved in mixed marriages.

The London Jewish Chronicle, leading Anglo-Jewish publication, says: "The Jewish Community is not only entitled, but is sacred duty-bound to defend itself against results of individual action, since the fatal spirit of religious laxity has crept into the community and is raising the question of sincerity of the office holders who are bringing discredit to the Jewish faith."



## Between You and Me

By BORIS SMOLAR



THE political situation with regard to Palestine seems to be more serious than ever before. . . . There is good reason to believe that Britain is determined to postpone the solution of the Palestine problem not only until the war is over, but indefinitely. . . .

PALESTINE FRONT This much is known in high circles in Washington. . . . And all indications point to the fact that the U. S. Government may follow the British lead. . . . It looks as if Zionist leaders are little aware of what the real sentiments in Washington are at present with regard to their demand for the establishment of a Jewish Commonwealth. . . . For the first time, the British Embassy in Washington recently gave a polite brush-off to a delegation of Christian clergymen who appeared in behalf of 5,000 Protestant church leaders in America for the opening of Palestine's gates to Jewish immigration. . . . The delegation came to see Lord Halifax, but was received instead by a secretary of the Embassy. . . . And what he told them can be summarized in one phrase. "It is very nice of you to take an interest in the fate of the Jews, but you do not begin to understand the Palestine problem, if you insist that they must be admitted to Palestine". . . . The same delegation also called on the Soviet Embassy with a memorandum asking the Moscow Government to support the demand for unrestricted Jewish immigration to Palestine. . . . The answer which the delegation received from the Soviet Embassy was approximately the following: "The Soviet Government is not against immigration to Palestine of any Jew from any country, except from the USSR". . . . The official of the Soviet Embassy thereby emphasized that Russia needs its Jews for itself in order to speed the post-war rebuilding of the country.

It seems that the dissolution of the United Jewish Appeal may, after all, leave the J.D.C. and the U.P.A. where they were

HOME before they broke up FRONT partnership. . . . The ten largest and most influential Jewish federations and welfare funds are determined to have a say in the matter, even though the Council of Jewish Federations and Welfare Funds was not successful in its attempt to secure continuation of the United Jewish Appeal. . . . What the leaders of these federations in the ten largest cities intend to do is very simple. . . . They will, themselves, negotiate with the J.D.C. and the U.P.A. and will determine the proportion which each of these two former partners in the United Jewish appeal is to receive from welfare funds now that the U.J.A. has been dissolved. . . . The result is likely to bring about a situation which will clearly show that the J.D.C. and the U.P.A. will each receive from the welfare funds no more than they would have received through the United Jewish Appeal, reconstituted next year, since the group responsible for the break-up of the partnership will realize that it did not benefit from the split. . . . The power of these ten federations and welfare funds should not be underestimated, since they are among the most substantial contributors, and especially since the smaller welfare funds will definitely be influenced by their decisions. . . . We hear that the J.D.C. has un-

dertaken a very substantial program of purchases in the United States in spite of tremendous difficulties involved in securing allocations and supplies. . . . At the moment, the J.D.C. has \$400,000 worth of supplies on order, and additional supplies are currently being sought. . . . Included in these purchases are sewing machines and tools destined for the Jews in liberated Poland.

The highest paid Jewish editor is Elliot Cohen, the new editor of the Jewish Contemporary Record, published by the American Jewish Committee. . . .

MEN AND DEEDS The publication will become a monthly likely to attract not only Jewish readers, but also non-Jewish. . . . Speaking of monthly publications: Is it true that a certain American monthly magazine, which has a tremendous circulation, engaged a writer to proceed to Palestine and to send from there anti-Jewish articles? . . . And is it true that this writer was committed to an insane asylum, just when he was about to sign the contract with the publication? . . . A new and interesting booklet "Palestine Between Two Wars" by Carl Alpert has just been published by the Zionist Organization of America. . . . A survey made by one of the research departments of Columbia University for the Writers' War Board reveals that racial stereotypes are "more often, more intensely and more offensively presented in popular light fiction than in any other medium of entertainment". . . . The survey was made of stage plays, advertising copy, comic cartoons, books and motion pictures. . . . Eight nationally circulated magazines, including two of the "confession" type and two edited exclusively for women, were selected to provide representative short story samples. . . . In all, 185 short stories were analyzed, and the most common racial stereotypes found there are the lazy Negro, the wily Jew, and pugnacious and stupid Irishman the gangsterish Italian.

### Jerome Louchheim, 71, Dies in Philadelphia

PHILADELPHIA, Pa.—Jerome H. Louchheim, 71-year-old millionaire contractor and sportsman, died of a heart attack in his apartment at a downtown hotel. Mr. Louchheim was a member of the firm of Louchheim, Brown, and MacDonough, and was head of the firm which constructed most of Philadelphia's subway-elevated system.

He was at one time sole owner of the Columbia Broadcasting System. He was a member of the Federation of Jewish Charities, to which he contributed generously.

### Frederick W. Meyerheim

JACKSONVILLE, Fla. — The entire community is mourning the death here of Frederick W. Meyerheim. Mr. Meyerheim, who has been active both in Temple and in communal life since the eighties, was president of Furchgott's department store, and had been connected with that establishment for 57 years.

### Harris Ginsburg

BROOKLINE, Mass. — Harris Ginsburg, 85, proprietor of the Harvard Bazaar, famed among Harvard students to whom wearing apparel means something, died in Savannah, Ga., Friday.

## Questions and Answers

★ Does There Exist a "Benjamin Franklin Prophecy" and "Charles Pinckney Diary"?

If You Have Any Questions, Write the Jewish Post

Box 1633, Indianapolis  
Reprinted from the book, "Questions and Answers," by permission of the Anti-Defamation League of B'nai B'rith.

It is purported by anti-Semites that before the Constitutional Convention in 1787, Benjamin Franklin made a speech in which he is supposed to have warned posterity what will happen "if they ever allowed the Jews to gain a foothold in the United States." The purported speech is printed and is said to be quoted in full from a "private diary" kept by Charles Pinckney of South Carolina which diary is reported to be in the possession of the Franklin Institute. The truth is that the Institute does not possess the notorious diary. J. F. Jameson, chief of the Division of Manuscripts of the Library of Congress, says: "It is practically certain that the diary alleged to have been kept by Charles Pinckney during the sessions of the Philadelphia Convention of 1787 does not exist and never did exist. The Chit-Chat is almost certainly imaginary. Anyhow, it is absolutely certain that the speech against the Jews said to have been delivered by Franklin in that convention is a clumsy, impudent and vicious forgery. It is incredible that James Madison, taking notes on every speech, should have failed to note an important speech by Franklin. It is incredible that a man of Franklin's mind and disposition should have made such a speech."

### Z. O. A. COMMITTEE TO HEAL WISE-SILVER BREACH CRITICIZED BY LATTER GROUP

NEW YORK—Appointment of a committee to explore the possibilities of bringing about reconciliation between the group supporting Dr. Abba Hillel Silver and the group backing Dr. Stephen S. Wise in the controversy which has split the ranks of the American Zionist movement, was announced here by Dr. Israel Goldstein, president of the Zionist Organization of America.

### State Party Leader To Speak in Chicago

CHICAGO—Meir Grossman, chairman of the Jewish State Party, will be guest speaker at a dinner on Wednesday, at the Stevens Hotel, under the auspices of the Chicago Branch of the Jewish State Party.

Mr. Grossman, who is also vice-president of the General Council of the World Zionist Organization, will discuss the political situation of Zionism, outline the program of the Jewish State Party, which opposes the present Zionist leadership, and will clarify the attitude of his group to the Wise-Silver controversy.

### Find Jewish Art Objects

PARIS—A cache of Jewish literary and art treasures stolen by the Germans from all over Europe was discovered this week at Hungen, Germany, by a unit of the Third Army led by a Jewish lieutenant who fled from Austria six years ago, it was reported here. The art treasures include hand-written manuscripts dating from the fourteenth century.

## Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency

By LEON GUTTERMAN

SELECTION of Ingrid Bergman as filmdom's No. 1 actress is another feather in the cap of Producer David O. Selznick. During the past six years, the Motion Picture Academy of Arts and Sciences award for the Best Performance by an Actress has been won four times by Selznick stars: By Vivien Leigh for 1939, by Joan Fontaine for 1941, by Jennifer Jones for 1943, and now by Miss Bergman.

Selznick discovered and introduced these stars. He selected their pictures as carefully as a diamond cutter working on crown jewels.

In ten years as an independent producer, Selznick has released twelve pictures. Five have been nominated for the big award, two have won it. The pictures: "Gone With the Wind," a winner, "Rebecca," a winner, "A Star Is Born," "Intermezzo," and "Since You Went Away." This was in competition with major studios who ordinarily made upwards of 40 pictures a year each.

David, himself, won the Irving Thalberg Memorial Award for 1939, the year he made "Gone With the Wind," and probably has more special awards from foreign countries, magazines and domestic civic groups than any producer in all time!

So excited is Paulette Goddard with "The Diary of a Chambermaid" that she has cancelled plans for her long-awaited vacation, and instead reports to RKO studios early in May to star in Dudley Nichols' screen adaptation of the Octave Mirbeau classic. Paulette, who

had planned not to make an additional picture this year, tells me that she promptly changed her mind upon reading the script and is already preparing for her most unusual role.

The largest representation from a single writer to be heard in a film, thirty of Cole Porter's tunes will be featured in Warner Bros. "Night and Day." Dealing with the life of the composer and his music, the picture will be directed by Michael "Casablanca," "Janie," "Roughly Speaking") Curtiz. Arthur ("Song To Remember") Schwartz will produce it.

Over a chicken sandwich (on matzo) and a glass of Passover wine Jack Benny confided to me that he will be going overseas for the third time this summer to entertain our fighting men at the front. He says that he'll be making an extended tour under the auspices of the USO, but for reasons of security the time of departure and the fronts he will visit are not being announced.

"Lust for Life," the much discussed novel by Irving Stone on the life of Vincent Van Gogh, the painter, was Arch Oboler's first offering in his new series, "Arch Oboler's Plays," which started Wednesday night over the Mutual network.

The life of Peter Ilich Tchaikovsky, greatest of all Russian Composers, will reach the screen to the accompaniment of much of the master's music, according to Producer Hal Wallis, who won the Academy Award for "Casablanca" last year. Ayn Rand, who authored "The Fountainhead" and who wrote the screenplay for "Love Letters" and the new Robert Cummings picture, "You Came Along," both forthcoming Wallis productions, will do the story as her next assignment.

Silver group, which declared that the committee was not acceptable to it.



### Said to Be Youngest to Be Naturalized

Charles "Chuckie" Cohen, nine months old, is believed to be the youngest naturalization applicant on record. "Chuckie" appeared in person at the Federal building, Chicago, to make his application, accompanied by his mother, Mrs. Doreen Rita Cohen, pictured above, who was born in Winnipeg, Manitoba. The child's father, Sgt. Max Cohen, is on duty with the Canadian Army. (International)



## HIAS May Ask for Free Immigration Anywhere in World, Asofsky Intimates

By WILFRED LIST

Jewish Post Correspondent

TORONTO—An "open door" immigration policy by all civilized nations to absorb the remnants of the Jewish victims of Hitler may be sought at the San Francisco United Nations Security Conference, it was suggested here Sunday at the annual meeting of the Jewish Immigrant Aid Society of Canada, Central Region.

Isaac L. Asofsky, executive director of the HIAS, suggested that the initial recommendation for unrestricted immigration can well come from the San Francisco Conference, on the ground that without justice there can be no peace and without provision for the first and worst victims of Hitler there can be no justice.

### To Push For Action In Canada

Although traditionally non-political, the HIAS will join hands with the Canadian Jewish Congress to press for the low-

ering of Canadian immigration barriers, M. A. Solkin, executive directors of the HIAS, told the meeting.

Mr. Asofsky also suggested that the Intergovernmental Committee on Refugees, consisting of representatives of 44 nations, can work out a fair quota for each of the nations represented on it, in terms of its population and its need of immigrants.

In dealing with the general problem of bringing succor to Jewish refugees, Mr. Asofsky urged that agencies working

towards that goal co-ordinate their efforts to avoid duplication. He suggested that no agency undertake work which is already being effectively done by an existing agency.

### Wants Council for Relief

In this direction Mr. Asofsky suggested that all the agencies operating in the field of rescue work form a Common Council of their representatives overseas to discuss their common problems together and to make necessary representation to foreign governments together.

Mr. Asofsky noted that last year the HIAS had raised a million and a quarter dollars. This year the budget has been increased to \$1,808,000.



Justice Meier Steinbrink, judge of the New York State Supreme Court, receives honorary membership in the Jewish War Veterans of the U. S. from Archie H. Greenberg, National Commander, at dinner given in honor of Judge Steinbrink's "distinguished service" to the J. W. V. A total of \$25,000 was raised for the National Rehabilitation and Expansion Fund of the Jewish War Veterans at the dinner.

## Harvard Lists Scholarship Awards to Jews in Denial

Special

CAMBRIDGE, Mass.—Harvard University has presented a list of recipients of scholarship awards in answer to a letter received by President James B. Conant, protesting charges of racial and religious discrimination at Harvard.

"The best answer to these who suspect Harvard of racial discrimination is to be found in the list of scholarship awards in the annual catalog," A. Calvert Smith, secretary of Harvard Corporation, the university's governing body, wrote Alfred A. Benesch, Cleveland, a Harvard alumnus who had protested to President Conant.

It was during a hearing in March before a joint committee of the Massachusetts Legislature that Prof. Albert Sprague Coolidge, a lecturer in Harvard's chemistry department, told of having been unable to present a scholarship award to a Jewish student because of an alleged agreement with the donor of the award, even though the Jewish youth happened to be the best student available.

Smith underlined 30 names in the list of spring-term scholarship awards as being those of Jewish students.

At the time the original charges were made, Henry S. Dyer, assistant dean and chairman of the committee on scholarships, denied Professor Coolidge's accusation, saying there "is no tacit understanding between scholarship donors and the committee I am on."

Subsequently, Professor Coolidge wrote a letter to the Boston Traveler, which that newspaper published, in which he said a report of his remarks "do a great injustice to Harvard University."

His letter said: "I distinctly did not charge the university with bias."

"I said we try to be fair in the matter of scholarships, but

sometimes the matter is beyond our power . . .

"I did not say that all Jewish names are skipped when considering scholarships. As a matter of fact in this particular case we were able to find a special scholarship which left the boy under no disadvantage."

"What I did say was, that in presenting names to prospective employers who we knew by experience would not employ Jews, we skipped their names."

"Harvard is not the culprit but the victim in this case. Harvard has made conscientious and reasonably successful efforts to resist discriminatory pressures. Several proffered scholarships have been declined because of racial strings attached."

### Detroit May Adopt Self Discipline Plan

Special

DETROIT—The new policy for internal discipline of members of the Jewish community was to be discussed by delegates of organizations affiliated with the Jewish Community Council here at a meeting last night. The disciplining would be administered to those guilty of unethical conduct or of conduct which may reflect upon the Jewish people.

The plan would enlist the aid of organizations in maintaining internal Jewish discipline. Organizations would be asked to pledge themselves and have their members pledge to maintain discipline.

## No Matzos, Jews Eat Bread on Passover

Jewish Telegraphic Agency

SOFIA—Although this was the first free Passover in Bulgaria in several years, the Jews of Sofia spent a rather cheerless holiday.

There were no matzos available in Sofia and in most Jewish homes the occupants ate bread. A few very religious persons baked some home-made matzos. In many homes the traditional reading of the Haggada was omitted because none were available, having been destroyed during the Fascist regime.

The Joint Distribution Committee in New York said it attempted to ship matzos to Bulgaria, but various difficulties prevented the transport from reaching its destination in time for Passover. About 10 tons of matzos sent by the J. D. C. reached Greece in time.

## Competing Stores Close AS Leon Gross Dies

Special

FORT WORTH, Texas—The simplicity which was the keynote of his life marked funeral services at Temple Beth-El here for Leon Gross, 78, who came to Fort Worth 58 years ago from his native Tennessee and built one of the Southwest's leading merchandising establishments as well as a personal reputation as one of this area's foremost civic builders.

Among those who paused to honor Mr. Gross were heads of neighboring clothing establishments whose stores were closed

### Jewish Scouts Leads

Special

JACKSONVILLE, Fla.—Troop 12, Boy Scouts of America, was chosen the best drilled and uniformed troop in the city, at the annual Spring Scout rally. Troop 12 is sponsored by the Jewish Temple and William Rosenberg is scoutmaster.

## NABBED AFTER DESCRATING CEMETERY; DIDN'T EVEN KNOW IT WAS JEWISH

Special

CHICAGO—Four bowling alley youths arrested by Woodlawn police, admitted this week that they climbed the wall of the Anshe Sholom section of Oakwoods cemetery the night of March 21 and pushed over 30 stones marking Jewish graves.

Police said the youths denied being anti-Semitic or even knowing they were in the Jewish section of the cemetery. They pushed over the stones and shattered several, they said, "just because it was fun" and "to have something to do."

## LINCOLN FILENE, DEPARTMENT STORE HEAD, HAILED ON 80TH BIRTHDAY

By HARRY CUSHING

Special

BOSTON, Mass.—The Boston community took note of the 80th birthday of Lincoln Filene, nationally known merchant and a pioneer in arbitration and fair business practices.

On the occasion of his becoming an octogenarian, Mr. Filene has been awarded the Gold Medal of the American Arbitra-

tion Society in recognition of his accomplishments in mitigating unfair trade practices, his efforts toward creating codes of fair business dealings and his advancement of the use of arbitration by business men, especially in promoting better relations between producers and distributors.

Among the galaxy of distinguished guests present were three college presidents, including James B. Conant of Harvard, John C. Baker of Ohio University and Ernest M. Hopkins of Dartmouth, which gave Mr. Filene an honorary degree in 1916.

A prominent key figure on the Boston scene for more than half a century, Mr. Filene is chairman of the executive committee of William Filene's Sons Co., the leading department store in Boston.

## U. S. Denies Conference To Represent Jews

Jewish Telegraphic Agency

WASHINGTON—The State Department informed the Jewish Telegraphic Agency that it had taken no action and made no statement with regard to the representation of any organization, religious, labor or other with reference to the coming San Francisco conference.

This statement was made in comment on the published report that the American Jewish Conference has been designated as adviser and spokesman on Jewish affairs.

### Boy Threatened With Knife

Special

PHILADELPHIA, Pa.—Four Negro women, relatives and friends of a ten-year old Negro boy who threatened the son of a Jewish tailor with an open pen knife, have been arrested for disorderly conduct after they beat up the detective who came to question the young Negro lad.

Detectives said that on Friday, Donald Tilghman, 10, approached the 8-year old son of Mr. and Mrs. Louis Smukler in West Philadelphia and, after calling him by several anti-Semitic names, placed on open pen knife at little Louis's throat. The lad ran home and his father called on police to arrest the Tilghman boy.

## Holder of Purple Heart Weeps as Stones Thrown at Window

World Wide News Service

NEW YORK—Pfc. Hillel Aaron, Brooklyn, who had been wounded twice during the North African campaign, the Normandy invasion and the bitter fighting at Aachen, believed when he returned to the sanctuary of America that the agony of war had eliminated racial tension and hate in the United States.

But a rock that smashed the window of a rabbi he was visiting convinced him that the ideal of interrace and interfaith amity and understanding was far from realization as yet.

The soldier, proud holder of a Purple Heart, was visiting Rabbi L. Teitelbaum of the Bronx. As they sat near the window, with the soldier relating his battle experiences, a rock came smashing through the window. The rabbi tried to pass off the incident, although it was the

third of its kind. But the soldier couldn't. He wept as the rabbi told him that a rock thrown through the window a week ago struck one of his friends in the leg.

"I've been fighting for democracy," the soldier wept, "and now I come back to this outrageous crime against democracy in my own country."

The rabbi said he believed the youths who threw the rocks were inspired by adult anti-Semites. He said he reported the incident to the police, but that no arrests have been made. The rabbi told reporters that during the 10 years he has lived in the building "we have all been friends, Protestants, Catholics and Jews—we all got along fine together until this."

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## A Soldier Checks Up on His Buddies to Discover What Kind of a Future in Store for U. S. Jewry

By BERTRAM A. ROSENBERG

ONE Sunday morning I awoke with a mission. I was going to find out, the extent of Jewishness, among my buddies, to learn of their backgrounds, Jewish education, awareness of Jewish problems, closeness of Jewish associations, and so on.

"Crazy fool," strange interlude number one within me spoke, "Crazy fool, leave well enough alone! Leave well enough alone..."

"After all," strange interlude number two spoke, "After all upon the thoughts of these youth, representative of all sections of the country, will depend the sort of Jewish life that will be led in America. And if you want to have a part in the destiny of your people, you should know the ways of their lives."

Herewith I wish to assure all aspiring psychiatrists who desire to send me letters of advice and treatment that through the judicious use of non-habit forming opium, laudanum, cocaine, 3.2 per cent beer, intravenous morphine injections, I have cured myself of the delusions of "strange interlude."

### A Tall Assignment

This is a tall assignment I says to me, so big, so subject to untrue generalities, so unscientific, so devoid of a beginning or an ending, a "rishon or a sof," that only you would undertake it. You will start from the middle of an ocean, longitude zero, latitude zero, and descend downward, losing air, choking for sense, finding yourself swimming in four-directional current, going up, going down, and wondering when the life-line of common sanity will snap. Being human, thus lacking the fundamental animal sense of good and bad, I went ahead regardless.

In writing of what happened, I decided that I would quote various incidents written down in my black book and let the reader draw his own interpretation of their meaning. As for me, I was definitely swayed by what I had noted. After just a cursory landing on the "island within," the footprints upon the beach, told me what I wanted to know...

### Incident 1

Our Jewish group of 25 men out of a total assembly of 360, were lined up in military formation, to march over to visit the chaplain. We, the Jews, led the parade, we the twenty-five, because our chapel for today was the nearest. A young Jewish soldier alongside me said:

"I feel that there are three hundred and sixty pairs of eyes watching our movements, watching our cadence, watching our smartness, watching... whispering... criticizing... of course this is the super-imaginative phantasy of my eighth sense, but it is a concrete disturbance."

Incident 2... Our group departed from the others and as we

awaited entrance to the chapel, one of the Jewish boys hollered out to a pal of his in the Christian columns:

"I'm roped in."

As an honest, manly extension of this, he might have said:

"Listen, you Christians, I'm not here because I want to be. I'm not one of these Jews. I'm roped in because we were ordered to be here."

Incident 3... Before going into the chapel, one John Smith explains to all of us:

"Yep, nobody believes I'm Jewish. Why when I was to be married, my father-in-law thought me a 'goy.' Yep, it's peculiar, well when my father-in-law dies, I will be free."

Incident 4... Suddenly one of the boys motions for all of us to assemble in a small circle. We go underground to listen.

"Listen, fellows, I have something to tell you. One of our soldiers in barracks L got up today and read a poem, a soldier's hymn, contents being that the Christians fight while the Jews buy bonds. Fellows, when such a thing happens it is best to leave it alone, to let it go, to avoid all trouble, to let the matter drop, to act as if nothing happened. After all aren't there many jokes about the Jews we tell ourselves. I know this kid, he even says 'Sam Goldberg is his best friend.'"

Incident 5... One of the boys replies:

"Listen, fellows, you guys that say hush-hush this affair are cowards. When that fellow read his poem you had not time to rationalize, to debate the wisest course of action, because this was a stimulus to your emotions, it was a split-second affair, and if you hid under your cover, plugged your ears with your fingers, or bent down to tie your shoe lace, or walked out of the room, then you showed physical and mental cowardice. You had no time to think, you had only time for your Jewish conditioned background to activate your reaction. It was as if a hot iron were touched to your hand. The resultant action is based on muscular reflex, conditioned by your experiences with fire and heat. Sure you hid under your covers, just as you have been hiding ever since you understood you were Jewish. You have no pride in your Judaism. Some of you say that even if you don't believe in religion, you should attend services to gain the respect of your Christian pals, but what respect have you gained by having your face slapped?"

Incident 6... After chapel services a discussion initiated by the chaplain was held. The topic chosen was "Regimented Prayer." From out of nowhere a disturbed soul asks:

"—Chaplain, what is a Zion... a Zionism... a Zio—"

The chaplain jumps to the rescue and adds:

"A Zionist."

"Yes, sir."

"A Zionist is a person who wants the Jews of Europe to find a home in Palestine. Although an American Zionist is one who does not want to go there."

A second voice says:

"Isn't a Zionist, one who wants to kick the A-rabs out of their land?"

A bright, young man astounds the gathering, Klal Israel, with the important piece of information:

"Pierre Van Paassen's book, 'Days of Our Years,' has the answer to that."

A third voice says:

"Isn't Biro-Bijan a Zionist state?"

So it goes, wholesale uninformativeness. It surprises one. In fact, it is a shock to learn that twenty-five years of Zionist propaganda, of current events of American-English articles, of books, has not conclusively reached into the heart of Chicago... outlands of New Jersey... southern Florida... hand-clapping Texas... cold Massachusetts.

Incident 7... Last night three of us Jewish boys went to a show. While on the way, we were cautiously approached and stopped by a bedraggled, hunched-over moth-eaten man whose face bore marks of Jewish suffering. At first we intended brushing him aside, but to test my friend's reactions, I said:

"Let's buy a paper."

"All right," said pal one, "but I have no change. Will a dollar bill do?"

The man nodded, "No."

"Here's a dime," I volunteered. "Let's give it to him and forget the paper."

"No, thanks, boys," the man hastened to say, "I sell papers." "Du bist a Yid," I said in pidgion Jewish.

"An alte Yid," he responded.

My friends demanded a halt to the conversation, appearing embarrassed, and cautioning me to speak softly. When we finally were out of earshot, one said:

"See, that's what I mean. It is that type of Jew, dirty, begging, conspicuous, that causes anti-Semitism. I don't blame the Gentiles."

Incident 8... We had gone "over the hill" from GI chow, and were seated in a Jewish restaurant, awaiting the entree of chopped herring. Each of us had been supplied by the observant proprietor with a drip-pan placed snugly against the lower lip, Ubangi-style, into which fell the tidal wave of anxious saliva. One of the more daring boys had secured a bottle of Canadian Club, and asked the proprietor whether we could make a toast, the answer being:

"If I can't see it, can I see it?"

Which translated into good English, means:

"If I can't see it, can I see it?"

We lifted our glasses to a posi-

## I Think as I Please

By MRS. CARL ALPERT

### When Democracy is Preferable to Unity

THOUGH it is still very fashionable to talk about Jewish unity, I fail to understand the copious tears that are being shed in some quarters over the dissolution of the United Jewish Appeal. It must surely have been apparent to all that the union had never been a happy one, that the participants were ideologically incompatible and that it had been a shotgun shidduch after all. Considering the frequent recriminations and charges of bad faith, perhaps it is for the best that the two go their separate organizational ways.

But the separation of the bonds uniting the Joint Distribution Committee and the United Palestine Appeal has by no means resulted in a free-for-all campaign competition as some feared. There is hardly a Jewish community in the country where there does not exist a Welfare Fund, a Community Chest, or some similar locally united organization. In each of these communities the same joint campaign will be conducted, with the same efficiency of administration. The only difference lies in the fact that now the community where the funds are raised will itself decide upon allocation of the funds, rather than merely send the money to New York for allocation by a committee there. The net result, it seems to me, is a gain for democracy in the network of American Jewish communities.

Heretofore national organizations have operated on the assumption that provincial Jews knew little and understood less about Jewish life. Such important matters as division of funds for Jewish relief and rehabilitation could be decided only by a committee of so-called "national" leaders. And it was such national committees which have been doing all the arguing about the distribution on a 60-40 or 58-42 basis. If one point of view happened to predominate in the national councils, or if a couple of large contributors were placed in positions of importance, the allocation of funds for the entire country was affected accordingly.

How superior is the present set-up? Local communities are now no longer merely raisers of funds, but determining factors in the spending of those funds as well, and the educational import of this fact should not be lost.

Communities which feel that the work of the National Refugee Service should be given more support, can earmark their funds accordingly. And cities where the prevailing sentiment is for the support of a Jewish Palestine, and the expansion of its facilities for the absorption of Jewish refugees, solving their problem on a permanent basis, may make their gifts accordingly, without the feeling that somewhere in New York a committee of non-Zionists has pre-determined how their money should be allocated.

The history of the United Jewish Appeal has been one of annual protracted negotiations, implied threats of withdrawal of financial support by large contributors, and eventual appeasement and submission by a partner which considered itself the weaker.

Today committee rule has ended, and the determining voice has been returned to the people themselves. One should subject to careful scrutiny the motives of those who clamor for a restoration of unity.

tion just on the level with our eyes (seeing is believing).

"Rebenishelolam."

"Rebenishelolam," I repeated, "what's that?"

"Oh," he replied, "that's the Jewish toast for drinking."

"Do you know what that means?"

"No," he answered, "but my grandmother always said it at home."

"You're mistaken," I said, "the word is 'Lchaim,' to health. You were calling upon the Lord's name."

Nevertheless, the Canadian Club tasted good. Indeed after awhile we were amazed to find that the proprietor had installed a revolving cuisine. Or so it seemed.

Incident 9... One day after a very impressive chapel service, during which the chaplain read of the "Heroes of the Battle of the Warsaw Ghetto," with the tune of the Young Judean version of "Adon Olam" ringing in our ears, we made our way back to our barracks. There my friend found an old harmonica and commenced to give out with all the Palestinian chants he and I knew, Anu Banu Artza, Avinu Malkenu, Hineh Matov... It was not more than three songs and two bars of "Yerushalyim" later, when the section chief, a Jewish lad, cautioned us to quiet. Revolt flared up within us, this Sunday, and we continued.

Again the section chief emerged from his shell, and cautioned:

"What do you guys want to do, prove this is a Jewish war?"

Incident 10... Our camp had a very fine library. Well, this day I walked in, intent on securing Ben Hecht's "Guide to the Bedeviled," or Ludwig Lewisohn's "Breathe Upon These, or Pierre Van Paassen's "Forgotten Ally," when I observed and promptly snatched, or should I say snatched a booklet, "Fighting for America," put out by the National Jewish Welfare Board. As I looked through this history of brave fighting Jews and feverishly scoured the "missing in action," the "died for their country" columns, I was aware of a sniping over my shoulder. A voice inquired:

"May I read it next?"

One day later, the booklet was returned to me with an enclosed note.

"Dear Bert,

"I showed this booklet to several Jewish friends of mine and the consensus of opinion was that it is a waste of valuable paper. Why do certain people insist upon separating us Jews into a distinct grouping? This showing of our differences results in special attention to us. We need less of this."

I venomed. Fine Jewish boys met death with a "Sma Israel" on their lips, and a Mezuzah in their hands. And here in these very halls...

Incident 11... At services today, a colonel of the Medical Corps was among the worshippers and was requested by the chaplain to give his greet-

(Continued on next page)

## Boston Calls National Leaders to Study Jewish Education

By R. E. GREEN

Jewish Post Correspondent

BOSTON—An impressive list of speakers, headed by Dr. John W. Studebaker, U. S. Commissioner of Education, will take part in the two day Greater Boston Conference on Jewish Education to be held at the Boston City Club April 14 and 15.

The conference, first of its kind, is sponsored by the Associated Synagogues of Greater Boston in cooperation with other leading Boston Jewish organizations.

Other prominent speakers will include State Education Commissioner Julius E. Warren; Dr. Joshua Loth Liebman of Temple Israel and member of the faculty at Andover-Newton

Theological Seminary; Dr. Abram L. Sachar, noted historian, former member of the faculty at the University of Illinois and national director of the Hillel Foundation of the B'nai B'rith.

Still others who will speak are Rabbi Joseph H. Lookstein, Yeshiva College, New York; Chaplain Ben Zion Bokser of Camp Myles Standish, Taunton, Mass.; Dr. Leo L. Honor, director of the Bureau of Jewish Education, Philadelphia.

Dean Louis Hurwich, director of the Boston bureau; Dr. Shlom Marenoff, College of Jewish Studies, Chicago, and Saul Bernstein, executive director, Jewish Centers Association of Greater Boston.



## Canadian Labor Has Its Hillman; He's Short, Stocky, J. L. Cohen

By WILFRED LIST

Jewish Post Correspondent

TORONTO—The American labor movement has its Sidney Hillman while the Canadian labor movement has its J. L. Cohen.

Short, stocky, vigorous, Cohen, who is known across the country simply as the "labor lawyer," is a key figure in all labor circles in Canada. His accomplishments on behalf of labor in this country include the establishment of the legal right to picket, the constitutional rights of the Provinces in the matters of wages and hours legislation; and the authorship of the first draft of Ontario's Collective Bargaining Act.

Although once damned by political leaders and industrialists as a "C.I.O. mouthpiece" in the days when the C.I.O. organizers were attacked as "foreign agitators," Cohen represents A. F. of U. unions as often as C.I.O. units.

### Works 16-18 Hours a Day

At 46, Cohen is dynamic, sharp-witted and often startlingly brusque. He is hawk-featured and black-haired and wears rimless glasses. He dresses immaculately, and his compact physique always seems charged with energy. He does not consider it a paradox that he ordinarily spends from sixteen to eighteen hours a day safeguarding the workingman's right to a forty-hour week. He is proud of his achievements as a labor lawyer.

Cohen, who is always referred to as J. L., but who was born Jacob Lawrence in Manchester, Eng., is the son of a factory worker. He came to Toronto with his family at the age of ten. Three years later his father died and, at thirteen, Cohen became head of a family of five younger children and a widowed mother. Working days, studying at nights, he graduated from law school in April, 1918 at the age of 20.

Though his role today is the legal spokesman of labor, it was on behalf of another cause, the defense of civil liberties that Cohen first became champion of social forces in Canada. During the past twenty years he has played a part in nearly every major Canadian civil liberties case. It began back in 1921 when he defended a member of the R.C. M.P. who had posed as a Communist and had been arrested for participating in a demonstration in front of the American consulate in Toronto. The angry crowd was protesting the death sentence imposed on Sacco and Vanzetti, the United States labor leaders whose fate had aroused an international controversy.

Though the judge imposed a fine on the Mounty, Cohen appealed the case and succeeded in having the fine reduced.

### Works Alone

Unlike most lawyers of his prominence, Cohen works alone and not as a member of a firm. Though he says his earnings could be higher if his practice didn't center around labor, he is obviously well-paid by labor for his work.

Tough, realistic trade-union leaders, all graduates of a hard school, have a deep and somewhat naive confidence in Mr. Cohen's ability to get them out of tight places. Cohen is a realist and will often take issue with labor leaders on union policy if he feels he is right. By his colleagues in the labor field he is regarded as an individualist—a lone wolf. Though he has often incurred the bitter enmity of industrialists, Cohen feels he has exerted a moderating influence on labor as well as a constructive influence on employers.



J. L. COHEN

Cohen's conception of the trade union's ultimate function is to "secure for labor the right to participate in shaping the pattern and progress of society." He regards the trade union as an important organ of democracy which must have a voice in determining the affairs of the nation.

An insatiable appetite for work has taken Cohen as labor counsel into five of the nine provinces. Capable of a quick incisive insight into any situation, he is often awakened from his sleep by union leaders calling long-distance for assistance in solving a knotty problem.

In his home life, Cohen lives with his wife and daughter in a large Georgian house in Toronto. He met his wife in New York where she was engaged in social research work. Cohen is proud of his well-stocked library. His reading tastes are catholic; Fabian tracts, biography, history, poetry; books on economics and politics line his walls.

During the course of his civil liberties activities Cohen has won the freedom of many who are today guiding figures in the union movement.

### Wins Bortolotti Case

One of his most dramatic cases involved an Italian anarchist named Arthur Bortolotti, who was arrested during the early days of the war on a trumped up charge of circulating subversive literature. Cohen accepted the case at the request of the late Emma Goldman, internationally famous as a leading spirit of the Anarchist movement. The case came to trial and Cohen succeeded in having the charge dismissed.

But no sooner had he won his client's freedom than Bortolotti was arrested by immigration au-

## 170 Jews Sleep on Floor in Shul, JDC Man Says

By BERL CORALNIK

Jewish Telegraphic Agency  
JERUSALEM—The 8,000 to 9,000 Jews surviving in Greece are in desperate straits and require immediate assistance from private Jewish relief organizations, Harry Greenstein, deputy director of the welfare division of the United Nations Relief and Rehabilitation Administration, reported here.

While in Athens, he visited an abandoned synagogue where 170 Jews were sleeping on the floor. They were clothed inadequately and needed medical assistance. Greek Jews, Greenstein said, receive a very small amount of food. They have been allotted some supplementary assistance for children, the sick and the aged.

Greenstein came to Palestine to arrange for the sending of Palestine relief and medical teams to Greece. While in Athens he obtained permission from the appropriate authorities and approximately 28 Palestinians will leave shortly for Greece to join other voluntary groups working with U. N. R. R. A.

### A Soldier Checks Up

(Continued from preceding page)

ings. This elderly, handsome, neatly attired officer spoke:

"Fellow Jews, I think that what I have to say will be a Testament of Faith. Mind you I'm not a Holy Roller, but what I have to say, I believe in. Don't be ashamed of being a Jew. Many of the boys who come to the medical training school are ashamed of being Jews, they try to hide it. As for me, I have always found a great source of spiritual strength in my religion. I have a Jewish home and intend to bring up my little family as Jews. We have nothing to apologize for. It is impossible now to elaborate upon two thousand years of religious faith, but enough to say that, you fool nobody, not even yourself, when you deny your birthright."

These are just eleven incidents, but easily multiplied by four

thorities for a technical violation of immigration regulations ten years earlier during a visit to the United States. An immigration board ordered Bortolotti's deportation to Italy.

With Bortolotti listed on the Black Book of the Italian secret police, the deportation order meant certain death. Cohen and Emma Goldman threw themselves into the fight to save Bortolotti's life. Though Emma Goldman died shortly after, she saw Cohen win a reversal of the deportation order and gain full freedom for the Italian anti-Fascist.



### J. D. C. Distributes Clothing in Italy

Refugee Jews fleeing to liberated Italy to escape Nazi dangers came without clothing and money, dependent solely on the organized efforts of the Joint Distribution Committee. Reuben B. Resnik, J.D.C. representative in Italy, looks on as clothing is distributed; arrangements for food supplies and shelter have also been made.

score and seven, that like organic pain, are symptoms of unhealthy disturbances in U. S. Jewish life. This is not news. But the Army Express carries one over the broad land, throwing unassortedly man upon man, gives the opportunity for a study of altogether different unlocalized human beings from Maine to Florida, from Washington to Texas, from California to New York.

### Draws No Conclusions

This, then is my story of GI Jacob," as I found him. From these "Incidents," can be drawn a pretty fair diagram of Jewish-American youth as Jews. I, for one, as a poor artist. I leave the color, strong lines, weak lines, emphasis of profile, to the Jewish socio-religio experts, who in their own accepted learnings, will

draw it out as it affects them.

I hesitate to enforce an all-inclusive conviction. I am reminded of the story of the blind men, who attempting to describe an elephant, found different points of emphasis and drew pictures in accordance with their sensitivity of experience. I do know that U. S. Jewish youth needs a new, different, more militant type of manhood. Being a Zionist, I know of one such type, possibly all-inclusive.

One word then, before I leave, one thought; that my brother so ably writes, from an army camp somewhere in the world:

"We, the Israelites, need a Jewish-American manhood, that understands its responsibilities, accepts them and perceives the pleasures of our tradition, not solely the difficulties of it."

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Would Ban Fraternities

# Rabbi Presents His Solution For Religion in Schools Problem

By Rabbi Leonard J. Rothstein

This is a question that has been the subject of heated controversy for many years. Some answer it with a vigorous "yes"; others, with an equally vigorous "no". To the former belongs a certain evangelist who conducted a series of revivals in a city where I was rabbi some years ago; to the latter, Ulysses S. Grant. The evangelist referred to stated that our schools were godless and were rapidly going to hell because religion was not taught in them. Were religion—by which he meant orthodox Christianity—given its rightful place in their curricula, they would be redeemed.

Grant, on the other hand, contended that religion should be rigidly excluded from our schools because it was the responsibility of the church. And he added that it was because the latter had failed properly to discharge this responsibility that it wished to impose it upon the already heavily burdened schools.

That all has not been well with our schools had been felt by thoughtful and social-minded people for a long time, although not for the reason given by the evangelist. And never have they felt this more keenly than now. The fault lies, in the first instance, with our school authorities and, in the second, with the public. Both have failed to grasp the fact that in our schools lay a tremendous, an unequalled power for good and, thus, have not addressed themselves to the achieving of that good.

To prove that all has not been—and it has now—well with our schools, I cite a few facts:

## Cites Instances

(1) A few years ago, around Christmas time, a teacher in the state of New York rose before her class and, holding up a spike, said, "This is the kind of a nail with which the Jews crucified the Savior."

(2) In the early days of my junior year at the university of which I am a graduate, a class meeting was held to make plans for the dance that it was customary for the junior class to tender the seniors. A committee on place was appointed which reported, in a short while, two possibilities—a hotel and club which rigidly excluded Jews from its membership. Now, one would have thought that, without hesitation, the former would have been chosen. But such was not the case. By a majority vote the club was decided upon. To complete the incident, I must record that the Jewish students (who, incidentally, stood highest in scholarship among their fellows) resigned from the class in a body in protest against such flagrant illiberalism and became special students of the university and, further, that this breach in the junior class almost precipitated a similar breach in the other classes as well.

(3) On last Mother's Day a pageant was staged in a grammar school in which various types of mothers were portrayed. Among them was a Jewish mother. Now, whereas the other mothers were attractively garbed, she was presented in a bedraggled fashion, a fact that caused the Jewish pupils great discomfort.

(4) As the final proof of my contention that our schools are not what they should be, I cite the existence in our colleges and universities of fraternities and sororities from which Jews and

Jewesses—however desirable—are barred. I am convinced that these organizations are a distinct detriment to the best interests of our educational institutions and their student bodies because they are divisive in character and prevent the cultivating of that sense of unity that is so indispensable for harmonious living. Woodrow Wilson, when president of Princeton, must have felt this strongly, else he would not have been willing to arouse the bitter animosity that he did by eliminating them from that institution.

## Remedy Worse Than Disease

Well, what is the solution? How can our schools be made to be the effective instruments for the proper training of our young people that they could be? The evangelist answers, by introducing into them the teaching of religion. I do not agree. I am convinced that his remedy is worse than the disease which needs to be cured. The teaching of theology can result only in aggravating the conditions to which I have referred, stressing—as it inevitably must—the differences that separate students from one another, whereas, what is so greatly needed, is the dwelling upon the agreements that unite them.

But even if this were not the case, the introduction of religion into our schools would be violative of their secular and non-sectarian character which constitute their glory. Let it never be forgotten that our schools are specialized institutions, that they have a task that is entirely different from that of the religious schools, namely, to train the minds of our young people to fit them (a) for life and (b) for the American way of life. Let me explain. To fit for life implies two things: (1) to equip mind and hand for the making of a livelihood, and (2) since man does not live by bread alone, to cultivate the emotions, thus enriching the personality and enabling it to touch life at many points.

What do I mean by training for the American way of life? I am afraid that all too many of us fail to understand that to be a good American is more difficult than to be, let us say, a good Englishman or a good Frenchman. This is so because, while England and France are homogeneous countries, that is, are made up largely of people of the same race, color, religion and nationality and are of a like cultural background, the United States is a heterogeneous country, which means that it consists of people of varied races, colors, religions and nationalities and of diverse cultural antecedents.

Men and women fleeing from political or religious persecutions or seeking the more abundant life, have been welcomed to these shores and have been incorporated into our national life. They have been assured by the organic law of our land that they need fear no discrimination here, that they are equal before the law and that they are as truly Americans (provided, only, that they order their lives in accordance with the principles of our democracy) as are those who are native-born. In other words, our country has been declared to be safe for differences, that what is cherished here is not uniformity but unity amidst diversity.

All this constitutes America's uniqueness and has made its marvelous development possible. All this, therefore, must be inculcated in our young people if they are to become the kind of citizens that our country needs. Unfortunately, it is exactly here that our schools have failed and, as I have already indicated, the fault is primarily that of our educational heads. Therefore, not until they have awakened to the understanding that the primary function of our schools is not to fill the heads of their pupils with facts or even to give them an appreciation of the cultural values of life but to develop unprejudiced, fully-rounded Americans who are capable of accomplishing this end, will they discharge the responsibility that is theirs.

## Suggests Religion of Democracy

No, the evangelist will not solve the problem of improving our schools. I agree with him that they need religion but I insist that it is not the kind of religion which he demands. I suggest another kind, namely, the Religion of Democracy, the type of religion to which no one could possibly take exception, the type of religion that is in consonance with our form of government because it stresses that which unites, regardless of the differences that must, necessarily, obtain among the youth of a country such as ours.

Now, a religion must have a bible. What would be the bible of the religion that I am proposing? Why, of course, the immortal documents of our republic—the Declaration of Independence, the Constitution and its Bill of Rights, the Gettysburg address and such others as best express the unique character of our nation. And, from time to time there would be added more recent writings and pronouncements that would deserve a place in such illustrious company.

A religion must also have prophets. The task of selecting them should be easy for they would be, naturally, those who stand out like mountain-peaks in our history—Washington, Jefferson, Franklin, Lincoln, Wilson and others of somewhat lesser calibre. I would have these documents and these men studied intensively in every grade from the lowest to the highest, adapting the presentation to the mentality of the different groups, until the boys and girls have been thoroughly saturated with the spirit and genius of America. And, I would introduce extra-curricular activities that would effectively dramatize these studies, thus giving them a reality and compelling power that mere instruction cannot achieve.

## Courses in Biography

I would go further. I would introduce in all classes courses in biography, giving such courses a pre-eminent place in the curriculum. I have in mind the biographies of men of all races, creeds and nationalities who have made lasting contributions for the common good. Especially would I dwell on the life-stories of those from minority groups—of men like Dr. George Washington Carver, the distinguished negro scientist who wrought such marvels in the field of agriculture and who served the whites so selflessly and devotedly; of men like the Jewish patriot Haym Solomon who rendered incomparable service to the cause of the American Revolution.

In this connection, I would have the true story of the discovery of America told, as it is not told in our text-books, encyclopedias and other books of reference, that our boys and girls might know the indispensable

A Column of

# Views and Comments

By G.M. COHEN

For Passover, Leon Gutterman, whose column "Our Film Folk" appears in The Post, sent in an article naming the Jewish stars who had made tours of camps overseas to entertain the soldiers. One of the names was Ingrid Bergman, but I figured that one just slipped in. This week, his column names her again, so I wired him. His answer is short: "Ingrid Bergman is Jewish."

You remember the article headed "Pamphlet Blaming Jews Bears Boston Archbishop's Imprimatur" in our issue of Friday, March 30. The article portrayed a situation which might burst into open warfare at any moment, and clearly pointed to Father Arthur J. Riley as an out-and-out anti-Semite, and implicated also in the same allegation Archbishop Richard J. Cushing, whose imprimatur, Father Riley's pamphlet bore.

I wrote to Bob Segal, a newspaperman of long standing, who is now one of the top men in the field of Jewish public relations, and who is Executive Director of the Jewish Community Council of Boston to get his slant on the situation. Here is his reply, and the moral is that accurate reporting requires both sides of the picture . . .

The tract to which Cushing refers was news in early September, 1944; but I don't think it is today. Father Riley read the tract at a Good Neighbor Conference on anti-Semitism held under the auspices of the Good Neighborhood Association of Dorchester, Mattapan and Hyde Park. I am informed that the tract was Father Riley's thesis for a degree. It is a scholarly paper from which it is quite easy to lift out of context words and phrases that disturb us. By the same token, one can find a half dozen laudatory references to Jews in the tract; and one can also improve his knowledge as to the basic causes of anti-Semitism by reading the paper.

I have only one copy of the paper—a very long essay—and I am sorry that I do not have

role the Jews played in that epoch-making event. Why should they continue to be fed upon the falsehood that Queen Isabella of Spain financed Columbus by pawning her jewels when the truth—as given by the Reverend Madison C. Peters in his illuminating little book "The Jews in America"—is that not only did two Spanish Jews, by name Santangel and Sanchez, supply the money needed to make his expedition possible, but that the map-maker, the physician, the surgeon, the interpreter and the author of the astronomical tables that Columbus used were all Jews.

And, if we are genuinely interested in making our schools laboratories for the fashioning of real Americans, we must work persistently for the eventual elimination of fraternities and sororities.

Such, then, in barest outline, is the Religion of Democracy that I would have made an integral part of the curricula of our schools. And it can not be done too soon for it is, confessedly, a long-range program. Yet it promises rich fruitage. If only our educators will realize that our schools are the hope of America, they will do this thing. Thus will they render a service to our beloved country that is beyond calculation.

time to transcribe it for you. However, I imagine that you can easily get a copy by writing to Radio Replies Press, St. Paul, Minnesota. May I suggest that you have your printer send away for several copies.

The opening paragraph of Mr. Cushing's article declares that this pamphlet "may fan anew the flames of Boston Jew baiting." I think the pamphlet—which very few people will have the time and intellectual stamina to read through—is not going to fulfill Mr. Cushing's fears.

You may be interested to know that Archbishop Cushing will be the principal speaker May 17th at the Eighth Annual Dinner of the Massachusetts Committee of Catholics, Protestants and Jews. You may be interested to know also that at his press conference October 11, 1944, his first contact with the press after his installation as Archbishop, he said:

"We shall encourage everything we believe to be for the glory of God, the welfare of souls and love of neighbor, and we shall be 'anti' to every 'anti' movement that reflects against the fatherhood of God and the brotherhood of man, particularly man's individual freedom.

"For this reason we are anti anti-Semitism, anti anti-Catholicism, anti anti-Protestantism and anti anti-Negro. In fact, we are anti anti-everything that is not good."

Please do not interpret this letter to state that all is love and brotherhood in Boston; but I want you to consider carefully some of the aspects of the Boston picture and the Riley tract which are not mentioned by your correspondent. In a world that is full of greys I cannot understand why so many people insist on demanding all blacks and whites.

Kindest wishes.  
Yours sincerely,  
ROBERT E. SEGAL

I have to go to the March 1945 issue of Carl H. Mote's (he claims he is not anti-Semitic) "America Preferred" for news of further activities of Henry H. Klein, the Jewish lawyer who defended Col. E. N. Sanctuary in the recent sedition trial. Mr. Mote labels the article, "A Courageous Jew." Here it is:

Henry H. Klein, author of many books and pamphlets, former New York City public official, attorney for Col. E. N. Sanctuary in the Washington "sedition" trial and attorney-at-law with offices at 261 Broadway, New York City, has written an 8-page mimeographed pamphlet entitled "Frankfurter over the White House" (The Malist Publication, P. O. Box 198, Meriden, Connecticut, 10c).

Mr. Klein, who came to America from Hungary at the age of two, and who is a Jew, has presented an unlovely portrait of the furtive Associate Justice of the Supreme Court, "undoubtedly the head and front of the (Jewish) Sanhedrin in the United States" and "key to world politics in the United States."

"Roosevelt is only a puppet in Frankfurter's hands," says Mr. Klein. "He was quoted several years ago as saying that Frankfurter gives him mental indigestion. . . . Roosevelt can't rebel. Frankfurter and his cohorts in and out of the White House know too much about him. . . . Frankfurter is responsible. The Sanhedrin is responsible. The money gang is responsible. The

(Continued on next page)



## Strictly Confidential

By PHINEAS J. BIRON

### Things to Watch

Women's Voice, the official organ of We, the Mothers, with a circulation of approximately 20,000, is still carrying on an intensive anti-Semitic propaganda campaign against Secretary of the Treasury Henry Morgenthau. . . . Believe-It-Or-Not Dept.: The Ridgewood, N. J., Board of Realtors has an agreement which can be checked by its 1943 minutes—an agreement which would make Mr. Hitler very happy. . . . The agreement states that any real estate agent accused of a sale to a Jew will be tried by a jury of the board membership and, if convicted, will be asked to resign from the board and/or pay a fine amounting to twice the commission involved. . . . In the agreement the word "undesirable" is substituted for the word "Jew." . . . Recently, through some fluke, a Jew purchased a home in Ridgewood, and the agent who sold it to him pleaded for mercy on the grounds that he had not known that the buyer was Jewish. . . . And now listen to this: . . . The Jewish "gentleman" who had bought this home in Ridgewood made the following statement: "In a real sense the Board of Realtors is right. . . . A town can be killed by the wrong kind of people, regardless of their creed or color." . . . Then this Jew pleaded exonerating circumstances—because he had not been in synagogue all his life except for weddings and funerals. . . . This happened in 1945 in the United States of America, whose sons are dying to free the world from Fascism. . . .

### Palestine Notes

The American Jewish Conference request to the U. S. State Department for representation at the San Francisco Conference made a deep impression on President Roosevelt, we're informed. . . . There are hundreds of Arabs in the war prisoner camp at Opelika, Ala. . . . These Arabs were captured as members of the late Marshal Rommel's famous Afrika Korps. . . . In Los Angeles last week William Ziff, the publisher and author, delivered an address on Zionist policy, and is said to have succeeded in swaying the Zionist rank and file away from the leadership of either Rabbi Goldstein or Rabbi Silver. . . .

### Magazine Digest

The Priest, a monthly published in Huntington, Ind., defends the conversion of former Chief Rabbi Zolli of Rome to Catholicism by citing the case of Franz Werfel. . . . The Priest laments that Werfel, whom it regards as a believer in Jesus as the Messiah and in Catholic Christianity, has "not the fortitude or the grace to brace the slings and arrows of Jewry, as did Rabbi Zolli, by taking the logical step to the baptismal font." . . . The magazine The Answer is publishing a special San Francisco edition in which problems affecting the Jewish people will be treated by noted authors. . . . The special edition will be made available to the delegates attending the conference. . . . New Currents, the Anglo-Jewish monthly of the American Committee of Jewish Writers, Artists and Scientists, will become a quarterly publication. . . .

### About People

We're glad to know that Professor Albert Einstein, who has been ailing for some time, feels much better now. . . . But that widely read columnist who recently wrote that Einstein had "turned down an offer to head the new educational system in Germany under Big Four supervision" is all wet. . . . The offer was never made. . . . Although Stanley Isaacs has the backing of liberal businessmen, he has no chance of being nominated for the mayoralty of New York. . . . Stanley is very decent, but no politician. . . . Leonard Bernstein was just a struggling young music teacher two years ago, giving music lessons to young hopefuls at a dollar or two an hour. . . .

### Views and Comments

(Continued from preceding page)

people are still befuddled by the propaganda barrage that has overwhelmed them during the past twelve years."

"What is the secret of Palestine?" asked Mr. Klein. "Why have the Jews in the United States and in other countries been overwhelmed with propaganda in favor of a Jewish state in Palestine?"

Mr. Klein suggests that Zionism is being used for commercial purposes; that the Dead Sea, "the most valuable body of water on earth," contains chemical deposits worth trillions of dollars, consisting of potash, phosphates, magnesium, chlorides, iodine, carnallite and vast deposits of oil, all of which it is the intent and purpose of the Jews to seize, behind the mask of their clamor for a "homeland."

Frankfurter's revolutionary association with Sidney Hillman, the late Edward Filene, Prof. Harold J. Laski, Morris L. Ernst and Israel Moses Sieff, all Jews, as told by Mr. Klein, are filled with hypocrisy, humbug and lying propaganda which, it is predicted, will result in World Armageddon and the final triumph of Christianity. Don't miss this pamphlet.

I had asked a former editor of the New York University school publication, who is now working in the publication field, to give me some comment on The Post, and here is one of her points: "Confine your editorials to matters of more national interest. Who knows who Henry Monsky is in New York?" Sounds ridiculous, but stop to think of it, the criticism probably is correct. It would be interesting to stop 50 Jews on New York streets and ask them the question: "Who is Henry Monsky?"

### Publication Society Lists 7 Books for 1945

Special PHILADELPHIA, Pa. — Seven books on its 1945 publishing schedule were announced this week by the Jewish Publication Society of America.

The books are: "The Lost Son," by Soma Morgenstern, a novel of between-the-two-wars in Europe; "The History of the Jews of Italy," by Cecil Roth; "Pathways Through the Bible," by Mortimer J. Cohen; "Rembrandt, the Jews and the Bible," by Franz Landsberger; "The Aleph Bet-Story Book," by Deborah Pessin; "The Nightingale's Song," by Dorothy Alofsin, and the American Jewish Year Book, Vol. 47.

## AL SEGAL Speaks on WHERE ARE WE GOING?

MR. THIRKETTLE, a Jewish gentleman, brought me a pamphlet containing a speech by John D. Rockefeller Jr., on the future of the Christian church. His name isn't really Thirkettle, but Thirkettle has a rippling, almost musical sound and the name seemed in tune with his simple, old-fashioned Jewish serenity. That's why I call him Thirkettle.

Mr. Thirkettle thought there was much in Mr. Rockefeller's speech that Jews, too, could take to their hearts; considering their hearts; considering the way the Jews are groping around in an awful confusion.

Yes, being a Jew has been made a terribly complicated matter lately. Mr. Thirkettle said that the state of being a Jew has become a frenzy of continuous political campaigning and the sweet savor of being a Jew has been all but forgotten.

The various contestants for honor and prestige in Israel pull him this way and that. He is harassed by the conflicting claims of Jewish ideologies, each of which attempts to sell him a different idea of what being a Jew really is. His poor head swims in a chaos of question marks.

His feet could feel solid again when he read Mr. Rockefeller's speech. Of course, it was all about Christianity but its religious wisdom could be taken by all men of whatever affiliation. Mr. Thirkettle felt he could be a Jew on the same moral and spiritual basis on which Mr. Rockefeller stands as a Christian.

Mr. Rockefeller said that his idea of religion was the religion of a Living God. . . . "Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into fellowship all those who are striving to live useful and worthy lives."

He regarded "ordinance, ritual, creed all non-essential for admission to the Kingdom of God. A life, not a creed, would be the test. . . . Applied religion, not theoretical religion."

His religion would be at work in the lives of men "seven days a week, 52 weeks a year. . . . Its ministers would be trained not only in the seminaries but in some form of work-a-day life, so that they might acquire a personal knowledge of practical problems. Thus they would live in closer touch with humanity, would better understand and sympathize with human difficulties and would exert their influence as much in living as in preaching."

All this felt like old, familiar ground to Mr. Thirkettle. It was much like the Judaism he learned from his parents when he was young. This was long before Judaism became a political battleground and before rabbis turned into statesmen. Being a Jew was not the puzzling problem by which our leaders mix up men's minds, so that many of them would get away from it all for the sake of peace.

His parents taught Mr. Thirkettle the simple way of being Jewish. It had to do with love of God and God was all the good in the world. He was love and compassion and justice and righteous dealing. He was the lilac bush in the Thirkettle yard when it bloomed in the springtime. He was the sunset, the stars and the rain.

They had kosher in the Thirkettle house but his father used to say that the main thing was to be a good man whose Judaism was in the way he dealt with other people. His father



attended synagogue on occasions but he said that how a man served God every day in the ways of his life was much more important than special occasions of worship.

Mr. Thirkettle remembered the day he was ordained for Jewish life by bar mitzvah. His father took him aside and said: "Now you have been bar mitzvah but it isn't just that ceremonial that makes you a Jew. Far from it! You will be a good Jew if you live a good life and honor God by being a decent man. That's the sum and substance of being a Jew."

That was the Jewish teaching on which Mr. Thirkettle and his generation were brought up. There was no idea that there could be any other way of being a Jew. It had nothing to do with political aspirations or forensic contests or rivalry between politicians. A rabbi was a simple-hearted gentleman who had no ambition but to serve his flock well. He didn't feel he was ordained for something global; his heart was at home among his people.

Mr. Thirkettle said you don't hear much in the pulpits nowadays on the true nature of being a Jew, as he learned it from his parents; this is to say, the spiritual and ethical content of Jewish teaching. Being a Jew seems to have become a matter connected with everything but that. It appears chiefly to be a political identity; you belong to one party or another.

Indeed, Mr. Thirkettle has found Jewish citizens to whom the religion of Judaism means nothing at all. They consider themselves Jewish in the sense of their political affiliation; their Judaism is a party discipline that has to do with political warfare at a cross-road in the Near East.

Mr. Thirkettle himself manages to stick to the old concept of being Jewish, as he got it from his simple-hearted parents. He goes his way on the lofty plane which they showed him. He goes on following the safe old light, despite the political clamor that summons him to other ways so strange to him.

But Mr. Thirkettle feels troubled on account of Jewish youth. Will this youth go along with a Judaism that seems concerned chiefly with political matters with which you can have but little concern. This youth wants light but the current Judaism is giving only a dreadful blur. The old landmarks that delineated Judaism as a way of life are all but obliterated while leaders quarrel over what new, strange paths to take.

Mr. Thirkettle was fearful; Some day the rabbis will snap out of the fantasy of being statesmen and discover they have barrelsful of political orations, but where are the kids in Israel? They have gone wandering away. The rabbis may come hurrying home then; too late, perhaps.

He thought there should be a re-statement for Judaism by responsible leaders like the one Mr. Rockefeller has given in behalf of enlightened Christians; a re-statement and a revival. Would I project the idea for him in the Jewish press. Yes! May I suggest that the Union of American Hebrew Congregations (Reform) and the United Synagogues of American (Conservative) get together to appoint a committee on the questions, "What is Judaism?" and "Where are We going?" I think President Julian Morgenstern of the Hebrew Union College, Cincinnati, and President Louis Finkelstein of the Jewish Theological Seminary, New York, should head such a committee.

Thanks, Mr. Thirkettle.

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### Brazil Decree Ends 7-Year Ban on Zionism

Jewish Telegraphic Agency RIO DE JANEIRO—Zionism will be re-established in Brazil, where it was banned seven years ago, as a result of a government decree issued by Chief of National Police Joao Alberto.

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## —IN SERIAL FORM—

# a guide for the bedevilled

—BEN HECHT'S NEW BOOK—

These are a few of the motives that set our furtive Knights to straining Jews; from which it can be seen that his anti-Semitism is, in reality, a sort of cure for his lunacy. At least it is better (for him) than marrying his mother, seducing his father, or slaying both.

Our new science is also at work on other, less troublesome, cures. It is, indeed, possible that the psychoanalysts might remove anti-Semitism from the world altogether, if there were enough of these fascinating doctors to go around—say one to every anti-Semite. And who knows but that the time may come when half the world will be lying on couches reciting its dreams and early pot- troubles to the other half, sitting wisely and attentively in the analyst's chair.

But until this millennium arrives, we must continue to cope with Schizophrenia in its printing press cellars.

The Loon, adding his dark lyric to the cause of anti-Semitism, is a creature whose importance (as of most poets) is dependent entirely on the numbers of his readers—and their readiness for his message. When the Goons and Little Casinos multiply, the Loon grows in stature. His standing in our time is already phenomenal. Given a larger stage, his song may rise, his greatness enter history.

## Political Portrait IV: Napoleons In Shadow

Goon, Loon and Little Casino make the anti-Semitic underworld of the U.S.A. Around them hover the many fellow-travellers of anti-Semitism—a nimbus of sly killers, bird-brained dowagers, crippled libidos and cockeyed professors. Lump them all together, and they look like a practical joke. But joke they are not. For in addition to their boobishness and their psychoses, the anti-Semites possess another quality that raises them out of their clown category. They have numbers; and where there are numbers there are politicians.

There is no cause so low, no slogan so vile but it will find leaders to champion it. And not necessarily leaders without brains, not necessarily leaders as oafish as the rag-tag they command. For in our Democracy there are men of talent and wit ready to pretend to unreason if it will get them anywhere. There are always agnosts ready to shelve their honor and sanity for the sake of shining with any sort of leadership.

The beggars of politics who go pawing the city dumps in quest of riches are all of a piece, and as obvious as a paper hat. They are the raucous egos who lack the patience or talent to angle among the sane for their admirers. They come haunting the sand-box of the aberrated. Some of them, to be sure, are as goony and loony as their followers, and are not to be distinguished by sound or look from the ninnies and invalids who caper in their ranks. But many more of them are cynical rogues who devote themselves deliberately to the traffic in human passions. They set themselves shrewdly to aggravating the prejudice around them for no other reason than that it is easier to lead people who have lost their

heads than those who have kept them.

Only a single motive animates these sub-politicians. They are (in our land as yet) too frowsy a tribe to dream of victory, or to offer themselves to the full light of day. They yearn for acclaim. That the acclaim rises in basements, hideaways, bar-room and on secret stages, does not lessen it for their fame-hungry ears. For they are heroes too crude and avid to boogie at the foulness of their admirers. They are like half demented actors to whom all applause is meritorious; and, like actors, they have only one criterion for an audience—its existence.

There is no arguing with these unscrupulous daydreamers, nor enlightening them. If killing Jews (or grandmothers) is the road to power, they will take it and be proud of their progress. They do not care that their activities are capable of changing a fair country into a foul land. The land will not be foul to them if they sit high in it. And these begrimed and conscienceless egoists already sit in many of the high places of our country. They are in our Congress, in our Bureaus and behind editorial desks. They are forming Parties, bombinating over air waves and sending out loony literature. True, numbers of them have been sent to jail. But even these are happy in their careers. It is no come-down for an anti-Semitic leader to turn jail bird. Their followers do not even notice it.

Men of probity who listen to the prattle of these leaders are more inclined to chuckle than protest. For they are—these shadowy bidders for greatness—such obvious hag born charlatans, them. Their platform of anti-Semitism is compounded of such blistering nonsense that rebuttal smacks of childishness. And they make hay during the period of our indifference.

In our Republic, the hooligan parades of anti-Semites have not yet come down our Main Streets. They shuttle back and forth in their alleys and half alleys. Whether they will remain there, and whether the greatness of our matter celebrated only by Goons, gutter Napoleons will remain a Loons and Little Casinos, is one of the questions our dismal tomorrow will answer.

## Dialogue Between the Author And His Conscience

We (my Conscience, and I, the author) sit together in my room and watch the winter come. The wind outside is sharp, the trees are tattered and there is evening in the morning sky.

I turn from the window to a log fire burning and sigh for a difficult task behind me. I am all for calling it a day. But Conscience—the little Demon that sits ever on a man's shoulder—speaks to me.

Conscience: Do you really think only so much. If he says more you are through with this book?

Author: Yes. An author can say he adds nothing but his ambition to his project.

Conscience: But there is so much more to be said.

Author: If I have any disciples, they will say it.

Conscience: Do you not intend to go over what you have written,

however, and correct its inconsistencies?

Author: No. That would be an underhanded thing to do.

Conscience: What if readers lose faith in your ideas because they find contradictions?

Author: The Bible is a mass of contradictions. Spinoza points out a hundred major ones. I have noticed as many more in it. Yet the Scriptures have survived for thirty centuries.

Author: I shall be delighted to be read only as far as the year 4,944.

Conscience: It is a pity. All that research in Biblical history—unused! And that scholarly essay on the innocence of the Jews in the death of Christ—unwritten!

Author: Sensible omissions, particularly regarding Christ. I have decided that this is not a matter of scholarship, but accusation. Who dares raise such a question today? What kind of theologians are these who, instead of concerning themselves with the punishment of hordes of living Germans for murdering millions of Jews, are still concerned with punishing the sixtieth generation of Jews for the torture and death of one man whom the Jews neither tortured nor killed?

We are silent, and I am hopeful that the voice is done. But as I arrange my manuscript for transport, the Little Demon speaks again.

Conscience: Well, what about Palestine and the efforts of the Jews to build for themselves a nation in that land?

Author: They are admirable efforts, and the solution of the European Jewish problem may well lie in their success.

Conscience: If that is what you think, your silence on the subject will seem curious.

Author: The Palestinian situation is basically a problem between Jew and Jew. I have avoided it because I am of two minds about it. I would be glad to see a nation of Jews under a Jewish flag, and I am sure that such a nation would perform valorously and importantly on the world stage. Yet I have no impulse to contribute anything of myself to its existence. And if it did come into being, however attractive that being was, I would look on it with foreign eyes. I could no more feel myself part of it than of any other country beyond the U. S. A. I wish for its existence, and recognize the great values it would have for all Jews of the world. But when I contemplate a Jewish state I become something I have never been before—an exile. It is, perhaps, better that such as I be exiles from Palestine than that millions of Jews remain exiled from life. My silence is not an argument against a Palestinian homeland but an honesty toward the dreams of others.

Conscience: ((moodily)) I wonder if that is all true.

Author: Whatever is true, there is one solid fact. In the face of Britain's political aims, Palestine does not need abstracted champions like myself. It needs heroes with the smell of its soil in their noses; heroes with the word Jew stamped in their souls, and not hanging on them like a tag. I am pleased to know that Palestine is already teeming with such George Washingtons and Patrick Henrys.

Conscience: But you have reservations.

Author: A few historical doubts. The Jews have been always wretched politicians and ridiculous diplomats. They are too active minded for agreement on

## Books

By DR. THEODORE N. LEWIS

### "JUDAISM AND CHRISTIANITY —THE DIFFERENCES;" Trude Weiss-Rosmarin, The Jewish Book Club, 151 Pages.

THE illusion that Judaism and Christianity are basically one, with only negligible differences, prevails in quite a number of Jewish circles. Some Jewish apologists for purposes of "good will" proclaim it with a crusading zeal. Because this volume deals with the issue in a bold and unequivocal fashion it is both timely and significant. A careful examination of a few of the basic doctrines of the two religions indicates the existence of a wide gulf—indeed a chasm so wide as to be beyond repair.

The chief and most insuperable barrier to any rapprochement is the intolerant attitude of the Christian Church towards Judaism, the mother faith. The attitude of official Christianity towards the Jewish religion as revealed in its early documents and in the writings of its leading thinkers, is one of hostility plus arrogant contempt. And, it is directed not only against Judaism, but with equal force towards the Old Testament and towards the Jewish people!

#### Believe Christianity Superior

Only a handful of genuine

anything and too untrained in social chicanery. They began (with Moses) by arguing nose to nose with God when He was actually in their midst. The Jews lost Jerusalem to the Romans, after a magnificent resistance, by stopping to argue whether it was correct to fight on the Sabbath. Getting wind of this controversy, which had tied up all the captains and priests and half the soldiery, the Romans attacked and breached the undefended walls. This parity for debate is still one of the high charms of the Jew. I feel certain that if he established his new Kingdom amid the orange groves of Palestine, a new and mighty Jewish Prophet would arise to decry again the vanities of state and the sins of glory. These are my reservations. They are entirely naive.

Conscience: Having glorified the mission of the Jews as anarchists, perhaps you are looking forward to this new Prophet of negation?

Author: He would fascinate me more than the new kingdom of David and Solomon.

I reach for the little cardboard box which to put my book, but the creature on my shoulder halts me. It is not yet done, though I am doubly done.

Conscience: Would it not be wise to go over what you have written and temper some of it—remove a little of its shout here and there?

Author: No. It is unnecessary. There is nothing that subsides as quickly as a shout in print. If I seem a bit loud today, my voice will grow more modest tomorrow, without the altering of a comma. I have held always to the line that the wisest thing a writer can do is be himself and trust to God that the people he offends are those he doesn't like.

Conscience: (craftily) Then you have no regrets?

Author: Yes, I have regrets—but helpless ones. I regret having had to write about so much stupidity, cruelty and coarse-

ness. In my next book I hope to use my talents for the examination of sun and air and the many delights of living. Nevertheless, my book has a charm for me, like that of a small battle won or, at least, fought without disquiet. I suspect that some criticism will rise on its appearance. But my heart will remain full of triumph. For my mission was to write of Jews with love and of their enemies with hatred. This I have done.

Conscience: If it should turn out, it was unfinished—then you after your book is published, that it was unfinished—then you will, perhaps, write a sequel.

Author: Most certainly. I still have pencils left, and a fraction of youth—and a new day is coming.

Conscience: A better one?

Author: No. Merely a day with new problems.

Conscience: Will anti-Semitism be one of them?

Author: Yes. It will always be one of the new problems. And I shall write of it, perhaps, with more wisdom. For my mind in this book was sometimes darkened and disturbed by the massacre of the Jews. I could not always see clearly when I looked into the psychology of this massacre. I could see chiefly the mists of murder, like the emanations of a swamp, moving through the heads of the killers. There is, perhaps, more to see.

Conscience: You are perhaps apologizing for the Germans?

Author: For my inability to damn them with all the resources of my mind.

Conscience: Then this is a farewell.

Author: Yes. Until tomorrow.

Conscience: If you are without hope, why this promise of tomorrow?

Author: Without hope! Have you also misunderstood my violence and pessimism? They are the finest kind of hope. They arm me against a thousand tomorrows. The future is an enemy, marching. But I go out to meet it—with a cutlass in my hand. Adieu!

(THE END)



## Books

(Continued from preceding page)

This hostility towards Judaism and the Jew is even more pronounced in the Catholic Church which simply brands all faiths including Protestant Christianity as error. In Catholic doctrine, Judaism is nothing more than an obstinate heresy, the Jews a stiff-necked, perverse people, who suffer fearfully because they persist in rejecting Christ. And it was none other than Paul, the true founder of Christianity who first gave expression to such violent denunciations when in the New Testament he preached with fervor and zeal the "rejection of Israel" and that the "true Israel of God" are only the confessors of his new faith.

Since this has been and is the prevailing and authoritative teaching of the Christian Church, should not Jews grow more restrained in their praise of the "Judeo-Christian" tradition, and in their efforts to prove to the world that Judaism and Christianity are identical?

### Say Old Testament Inferior

The official Christian attitude towards the Old Testament is almost on par with that towards Judaism. That it is vastly inferior to and superceded by the New is the universal belief of all Christian theologians and scholars. Some not only treat the Old Testament as inferior to the New, but traduce it shamefully.

Professor Julius A. Bewer who teaches at the Union Theological Seminary pays this "tribute" to the Old Testament in Kepler's "Contemporary Religious Thought." "It is the duty of the Christian Church to make it perfectly clear that the Old Testament as a whole is not on a level with the New Testament... The Old Testament sanctions polygamy and easy divorce, hatred, revenge and ruthless extermination of enemies, non-intercourse and non-marriage with foreigners, exclusion of certain foreigners from ever gaining citizenship, extreme nationalism in politics and religion."

The author's chapter on Jesus should be made required reading for all Jews. It would help correct the illusion so popular amongst many that Jesus was in the line of the tradition of the Jewish prophets and sages, that he was a rabbi, etc. Jews only fool themselves when they pour such incense before Jesus in the hope that it will create good will. It definitely does not. The church is not satisfied with Jesus a prophet. It insists that He be accepted as the Son of God, and Saviour. And since "the New Testament is a concerted effort to prove that Jesus was the promised Messiah and that in Him all the prophetic promises were fulfilled" such an expectation is but natural.

### No Compromise Possible

While Judaism rejoices over the magnificent success the Christian faith and Church have achieved, it nevertheless can never compromise on any of the basic foundations of the faith. Chief among these is the doctrine of the Unity of God impaired by the dogma of Jesus and His peculiar relationship with the Deity. The Jewish faith is strictly monotheistic, and trinitarianism in whatever form it cannot tolerate. In addition to this primary conflict there are other Christian doctrines which are and will always be alien to Judaism, e. g.—the forgiveness of sin by a human being, asceticism and the condemnation as sex; the crucial importance as-

signed to miracles, which in Judaism are negligible.

All these are decisive differences, with the basic one always being monotheism versus trinitarianism. To go on blissfully proclaiming that Judaism and Christianity are one, when Christianity views Judaism with contempt, and in the face of salient and uncompromising differences, is to harbor dangerous delusions.

The anti-Semitic heritage of the magnificent volume "The Christian Church should be faced squarely and boldly. Anti-Semitism has its roots in the

New Testament and especially in the Crucifixion story, as taught by virtually all Christian sects. The attitude of the Gospels towards the Synagogue and the Jew is definitely hostile. Our goal and aim should be directed towards a revision of Christian doctrine about Judaism, the Synagogue and Israel.

Whether the efforts will succeed is open to question, though the Christian-Jewish Tragedy" by Conrad Moehlman is highly encouraging. A new and more dig-

nified approach to Christian-Jewish relations is imperative. The humiliating and futile efforts at appeasement make the Jew contemptible in the public eye and reduces Jewish loyalty to Judaism almost to the vanishing point. If the two faiths are really one and the same, why should the Jew persist in being a Jew when it involves so much tragedy and pain?

Instead of relying on platitudes which nobody takes seriously, why not be courageous and declare the fundamental dif-

ferences between Judaism and Christianity without apology or evasion? Honest differences of opinion in a free land should not affect friendly relations between individuals and groups—be they Christian or Jew—we are Americans to whom freedom of conscience and of belief are priceless possessions. As Americans we have the inalienable right to profess our sacred religion. Let us exercise the right with dignity, and with due regard for the faith of our neighbor.—T. L.

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WILL BE PRINTED IN THIS SPACE  
FROM TIME TO TIME.



## FREEDOM OF THE PRESS

Names of letter writers need not be printed, and will not be divulged, although the name must be appended to the letter as it reaches our office for verification as to authenticity. Unsigned letters will not be considered. Letters should be brief and to the point, and written on one side of the page only.

### SEES NO CONFLICT BETWEEN ZIONISM AND INTERNATIONALISM; URGES BOTH

To the editor,

Many people who consider themselves "internationalists" do not join the Zionist ranks because Zionism is nationalism and as such, they maintain, is the antithesis of "internationalism." Others in this category do join the Zionist movement but with reluctance and hesitancy.

On one hand the "internationalists" realize that the only salvation for the remnants of European Jewry is Palestine which absorbs more refugees since the advent of Hitler than all the other countries combined. Instinctively they also feel that Jews really should have a homeland of their own and a national status as all the other peoples of the earth; that such normalization of Jewish life would be instrumental in solving the age-old, so called, Jewish problem with its accompanying complexes of inferiority, superiority, etc., and endless unspeakable sufferings and tortures perpetrated upon them again and again through the long centuries of their existence as a people.

On the other hand the internationalists think that the achievement of a Jewish nation and the establishment of a Jewish Commonwealth in Palestine may jeopardize the long range goal of internationalism which they sincerely believe—constitute the one and only panacea for all the ills of this sick world, and will save all humanity, the Jews included, for all times to come.

This conflict goes on constantly in the minds of the internationalists, and they are steadily plagued by doubts as to whether they acted rightly by joining the Z. O. A.

Let us examine this problem a little closer. . . .

The philosophy of internationalism was conceived and advocated in the eighteenth century as a remedy for all the ills of society. But life is not static, it is dynamic, it always moves on and on. New ills develop and new cures are necessary. Sometimes panaceas conceived in the minds of men prove unworkable, and in such cases they must be either modified or discarded.

During World War I the idea of internationalism was subjected to such an acid test and proved to be inapplicable to real life. The German Social-Democrats were not against the war then, although they had to fight Social-Democrats of other countries, like Russia, France, England and, New York, N. Y.

### RESENTS PRINTING OF GOD BY ORTHODOX BY OMITTING SECOND LETTER IN WORD

To the editor,

Something of the enjoyment derived from reading The Post is marred almost weekly by a printed idiosyncrasy that certain adherents of neo-orthodoxy have been inflicting on the readers of the Anglo-Jewish press for a number of years. I refer to a three-letter word pertaining to the Diet which has been good English for many centuries—God.

Now I realize that this word is loaded with all kinds of emotional connotations, but as one who has a decent respect for the amenities of the language of the realm, which is at the same time one of the greatest of modern tongues, I cannot for the life of me put up with a device of excessive religiosity, making for

later, of the U.S. A. The national interests—the German interests—proved to be of more importance to them than the interests and lives of their fellow internationalists of other nations.

And this is a natural phenomenon. We feel nearer to the members of our family, our group, our nation than to people of other nations, even if we have certain interests in common with them. We are born and brought up, go through experiences and acquire habits and ideas in common with other members of our respective peoples, and this forges a strong common bond between us—between the individuals of every nation. Such a bond cannot be broken easily no matter what ideologies we may work out and adhere to in our later years.

We also see Russia moving away, always further and further from her original ideas of internationalism toward the national, purely Russian, interests which she puts before and above the ideal of international solidarity. So we can see, that Russia does not help leftist groups in other countries when it is not to her national interests.

Thus, after the realization that the national feeling is natural and strong in man and cannot be replaced by any international philosophies, a new idea had to and did evolve in our time as the basis for world salvation. . . . An idea of cooperation between nations, or, a federation of nations. This new political mechanism would not go against the strong natural feeling of national loyalty and devotion in man and at the same time it would insure the cooperation of all the nations of the world in the global enterprise of solving world problems on a global basis.

By joining the Zionist Organization and by working for the Zionist cause one is working not against the welfare and happiness of humanity but for the cause of international freedom, harmony and security. Only by giving the Z.O.A. the moral support it needs by joining the Zionist ranks the internationally minded persons can contribute his or her share to the effort of humanity to shape a world based on the Atlantic Charter and the Four Freedoms.

ELIZABETH BACH.  
like Russia, France, England and, New York, N. Y.

### Former Editor Hails The Post

To the editor,

At long last an Anglo-Jewish weekly to be proud of!

I am not going to check the list as suggested in your editor's chair of the April 7 issue for the simple reason that I like your publication as a whole and like it immensely.

What's more, my standards in this respect are very high. I was brought up on the Russian-Jewish "Voskhod" (The Sunrise) "Razsviet" (The Dawn) and similar periodicals, and know where of I'm talking.

As former associate editor (1917-19) of The American Hebrew and managing editor of The Jewish Tribune (1920), I tried to live up to my journalistic ideals, but was hopelessly frustrated in my aims by those only too well known "Circumstances not within my control." More power then to your pen, or rather pens, and may your circulation grow as it deserves.

Cordially yours,

ELBERT AIDLINE-TROMMER  
Glendale, Long Island

### More Readers Buy Books Through Post

Book Department

Please mail the following books:

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Enclosed find a money order in the amount of \$10.75, covering the following:

One year subscription to The Jewish Post; "Epic of a People"; "Century of Jewish Life"; "Jewish Ceremonial Institutions and Customs."

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CPL. MORTON TABAK

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Enclosed find money order for \$2.00 for which please send me "Jewish Customs and Ceremonies" and "Favorite Psalms for Children."

Sincerely yours,

MRS. JOSEPH LEV  
740 Phillips Ave.,  
Chicago, Ill.

Please send me: "Friday Night Stories" and a book giving origins, ceremonies, traditions of the festivals which will be suitable for a five year old.

Sincerely yours,

MRS. D. LEON DAMAN  
12 Glen Road,  
Yonkers 4, N. Y.

But please, for G—d's sake, let us have no more of those barbarous deletions which the English language has for a long time now associated only with the indecent.

The Post columns will hasten, I hope, to be among the first in the Anglo-Jewish press to bar this revolting abuse.

Yours sincerely,

RABBI H. WILNER  
St. Petersburg, Fla.

A Weekly Digest of

## The Yiddish Press

By RABBI BENJAMIN SCHULTZ

### Religious Revival In New York Jews

A REALLY great religious revival! I can come to no other conclusion about recent manifestations among the radical masses. At least half a million New York Jews were for years not indifferent, but positively antagonistic, to religion. Socialists, Communists, and plain agnostics—the core of them in the garment trades—spouted fervent spite toward faith.

Until recently, that is. Now a brewing nostalgia for ancient forms has come to open eruption, and the children are leading. Mass Seder were held everywhere. S. Niger, in the Day, tells of a Seder by the radical Workmen's Circle, at which their own Hagaddah was used. And surprisingly, Elijah was made much of, and even the Messiah. "It was a true pleasure to see hundreds of sons and daughters of Jewish freethinkers, observe the festival . . . with holy ardor."

And he relates that they read, "Pour out thy scorn upon the peoples that have not known thee." Only they did not mention Whom they were addressing. God was implied, but not yet uttered. This will come in time, the writer hints.

The conflict of the generations assumes reverse meaning. A Morning Journal reader reports that a 14-year-old boy spent Passover with him, unbeknown to his father, who was frantic. The reader had promised the boy he would not phone his dad until the Holy day was over. The father was agnostic, but the boy wanted Pesach. He escaped to a Jewish, "non-radical" environment for the festival. The same boy had forced a Bar Mitzvah upon his parents, and studied Hebrew, refusing his father's \$100 bribe, not to.

And an old Union worker writes the Forward that her life is empty without religion. "Why were we radicals so set against faith? Is it not possible to use both the synagogue and the union hall at the same time? The synagogue is necessary to beautify one's spiritual life." This paper runs columns and columns of letters on religion, most of them favorable. It once called faith the opiate of the masses. Now it obviously yearns for it.

But its Zivion, the die-hard, rants and raves. "I am not interested in a 'Yiddene' from the Bronx who . . . bursts forth like a canary about the goodness of capitalism and the women's balcony." Also, "I intervene when someone uses . . . the Forward to make propaganda for religion, or to convert people to belief in God."

But the tide everywhere is very much against him.

### Jewish Soldiers Marrying Australian Girls

Some time ago, I reported an epidemic of inter-marriages in the small Jewish community of Great Britain. Now, according to the Journal, the rabbis have publicly protested in every synagogue against mixed marriages.

But there is quite an opposite tendency in Australia, according to the Day's M. Gerr. American Jewish boys are very close to Australian Jewish families. They marry Jewish girls in great number; and many of them have signified an intention to return and settle in Australia.

Invading forces entering Germany found placards pasted everywhere denouncing the Jewish city.

Agency for Palestine. The Journal's Brussels correspondent tells of this attempt to frighten the population. The poster claimed that the Jews were demanding "one million German slave workers" to labor in the Holy Land. The Nazi explanation was, that this was to be reparation for the millions of Jews destroyed by the Germans. There is no truth, of course, in this story, except the fact of a guilty conscience.

### Biddle Won't Fight Anti-Semitism—Freiheit

Attorney General Biddle is bluntly accused of not fighting anti-Semitism, by the Freiheit. "We must point out whose fault it is that the anti-Semites are scot free. In this case, the direct fault is Biddle's. Biddle is very stubborn when it comes to persecuting Harry Bridges . . . he is quite 'liberal' where fascists and anti-Semites are concerned . . . one does not see him taking to heart the fact that the traitors, who were tried in Washington, and whose trial was ended by the death of the judges, are not being tried again."

### Believes Jewish Organizations Help Build Up Anti-Semites

On the subject of anti-Semitism, the Forward continues to warn against panic. Take this vaunted "Christian-American Association." The paper shows that labor unions, and wide circles generally, were alarmed by its activities, and it received plenty of mention. Now an investigation has brought out that the whole thing is run by a ragged individual in Houston, Texas, in a tiny office.

The room contains telephone books from all over the country. He picks addresses at random, and sends out his bilge, asking for contributions. He gets some money, but not much. But every time the "forces of good" give him some public denunciation, he uses this to prove martyrdom, and gets more money.

The paper thinks we have built him up ourselves. "Let us hope that this will be a lesson not only for union leaders, but also Jewish spokesmen, who see an anti-Semitic wave each time a ne'er-do-well, or racketeer, pours out some Jew-hatred . . . Jewish organization should be careful about the enemies they single out."

### We'll Get Palestine After the 3rd World War

The Journal's A. Zeitlin pre-dicts, sarcastically, that very soon, Churchill will arise in Parliament and give us further hopes; namely—that the solution of the Palestine question will come after the THIRD World War.

Zeitlin reveals that, in the Holy Land, Jewish government employees are forced to work on Saturday, and to rest on Sunday. The whole Yishuv, regardless of belief, is up in arms. The Jews have unitedly protested against this contravention of freedom of religion. Shall Jews be forced to violate the Sabbath in the Jewish land? And when is Palestine a Christian country?

### Rabbi Wise's Son Wed

NEW YORK—Rabbi Joseph Wise performed the marriage ceremony here of his son, David Wise and Miss Mildred Staudinger, daughter of the late Mrs. Jacob Staudinger, in this city.



# Jews in Sports

☆ He Takes a Crack At Dan Parker

(Copyright, 1945, J. T. A., Inc.)

By HASKELL COHEN

**S**PEAKING of sport writer we would like to take offense here at Dan Parker's continued use of Jewish phraseology in his New York Daily Mirror column. For some time now Parker has thought it humorous to quote Jewish curses, "klulas," as he also terms them, of the vilest nature. The strapping writer, no doubt, has received favorable comment on these phrases supposedly uttered by different Jewish denizens of Jacobs Beach. If the half wits feeding him this guff would resist perhaps the good Mirror man might turn out a column that is better appreciated in the hinterlands. Parker's daily stint has never gone over when released by International News Service for consumption in areas west of New York City. It appears that the likes of his cosmopolitan readers are not duplicated throughout the nation. For a change Parker tried a column on blessings, "brochas," the other day, probably to see how the new approach would be received by his many Jewish readers.

How time flies. Pfc. Morrie Arnovich, former Giant outfielder, has put in a year in New Guinea, after two successful years at the helm of the Fort Lewis, Wash., baseball team.

Another soldier boy reached the big time the night of the Bakshi-Nova fight. Sgt. Ruby Goldstein, after several appearances at smaller fight clubs as referee, was given the assignment of handling the final fight of the season between the two behemoths. Ruby turned in a swell performance and acted wisely in not heeding the request of Bakshi's trainer, Ray Arcel, to call the fight at the end of the ninth round because Nova's eye was dripping claret. "I would have stopped it," explained Ruby, "if the blood was going into Lou's eye, but the gore was dripping down the side of his face. He wasn't in any danger."

Speaking of basketball again we think it proper to put in a plug for Art Morse, graduate manager of athletics at DePaul University. DePaul's success in winning the recent Invitational tournament is in no small measure due to Art's untiring efforts. Morse brought the man who led DePaul to basketball heights Ray Meyer, the former Notre Dame star, to the institution, and was instrumental in building up the DePaul schedule to major league proportions by virtue of his basketball promotions at Chicago Stadium.

The Philly Hebrews didn't do badly in taking the American Basketball League pennant. By winning the gonfalon the Sphas captured the prize money of \$800 put up in war bonds by the loop. Currently the Hebrews are engrossed in the playoffs to determine the league winner. They are considered leaders by virtue of winning the regular season schedule. Playoffs are just an added attraction.

A recent dispatch from the Philippines carried the sad news that Lt. Eddie Kahn had been killed in action. Those who remember Eddie as an All-American guard at the University of North Carolina know what a fun loving guy he was. When asked how he got his spending money at the school Eddie replied, "Oh I work." "What do you do," was the usual question next asked of the fun loving Bostonian. "Oh, I open the cellar door to one of the houses every day," smilingly remarked Eddie.

After leaving school Eddie was signed to a Boston Redskin contract and put in a few years with George Marshall's eleventh in the Hub and Washington. Members of the National Pro league are going to be saddened by Eddie's death. He was always good for a laugh when the going got real tough.

The baseball season is drawing upon us very rapidly now. The boys are sweating off the winter suet in the northern training camps. It looks as though Phil Weintraub will be back on first after all for the New York Giants. Mel Ott virtually swore that Phil was through as a Giant last winter but the calls of Selective Service evidently changed his mind. For one hundred games Phil should be able to belt the ball with the best of them. It is only in the last six weeks or so of the season that the misery creeps into his aging baseball muscles. As baseball players come and go Phillip isn't exactly a spring chicken but he should be able to make a go of war time ball with a robust average above 300. As for his fielding, well that is he never was expected to scintillate around the bag. So long as he can hold the ball he will be welcome.

## Steiner Groomed For Red Sox Infield

**ATLANTIC CITY, N. J.**—Manager Joe Cronin of the Boston Red Sox is grooming 22-year-old Ben Steiner for general infield duty. In spring training games, Steiner has been working at third, short and second. If Skeeter Newsome is called into service for Uncle Sam, Steiner will take over the regular shortstop duties. Last season for Louisville, Steiner played second base, batted .316 and enjoyed a highly successful season.

**Rosner Discovers 1-Armed Rookie**  
Max Rosner, well known New York sportsman, is given credit for providing Pete Gray, the one-armed rookie of the Browns with his first big chance. Gray had been starring for teams in his native Nanticoke, Pa., Wilkes Barre and Pine Grove, Pa., when he decided to find bigger financial rewards for his efforts. He headed for Brooklyn and Rosner, promoter and manager of the famed Bushwicks club and put out a big sales talk. Gray made good immediately and has been going up the ladder since that time. Pete starred for Memphis in the Southern Association for the past two seasons.



## Gotkin, All American, Receives Award

Hy Gotkin, speedy Jewish basketball player from St. John's University, in Brooklyn, receives a watch in token of his selection on the All-American basketball team selected by 1,000 sports writers and coaches in a poll conducted by a national magazine under the direction of Haskell Cohen, Sports Editor of the Jewish Telegraphic Agency. In the photograph above left to right, Gotkin, Cohen, M. M. Goldberger, donor of the award, and Commander Clair Bee making the presentation.

## FROM CLOTHING STORE MANAGER TO ACE BASEBALL BROADCASTER, IS STORY

**CINCINNATI, O.**—Harry (Soko) Hartman, who went from clothing store manager to a top notch baseball broadcaster, was recently honored by the Cincinnati Variety club at a testimonial dinner in recognition of his 16 years with WCPO.

Hartman started his career with WFBE in Cincinnati in sort of a pinch-hitting role back in 1928 and has been at it since. He volunteered for services as a sportscaster when one of the regular announcers was taken ill just before a big fight in the Queen City. He was immediately hired as a regular announcer.

In 1932 and 1936 he was honored by The Sporting News, as the most popular major league announcer.

His nickname "Soko" is derived from his description of a home run: "Soko, going, going, gone."

Hartman is popular in Cincinnati and takes an active part in Jewish affairs.

## Rolls 202 In Duckpins



MILTON GORDON

**RICHMOND, Va.**—Milton (Bim) Gordon, 31-year-old Jewish duckpin bowler recently rolled a 202 game in the Tiny Town Major League to create the year's record individual score here. He finished with a 440 set. The all-time national high individual duckpin game of 239 was rolled by Eddie Funnaro, of New Haven, Conn., in 1941.

## Shorts

**MAX PATKIN**, formerly a pitcher with Grand Rapids, Waterloo and Green Bay, is now an athletic chief specialist in the Navy.

Pvt. Dave Goodman, who last played an outfield position with Elmira in the Eastern League, got quite a thrill when one of the major league overseas troupes visited New Guinea where he is stationed. In the group was former teammate, Johnny Lindell. Others were Umpire Beans Reardon, Tuck Steinbach and Steve O'Neill. Goodman was recently transferred from New Guinea to the Philippines.

Coast Guardsman Sid Gordon, formerly with the New York Giants, connected for two long home runs to lead the Curtis Bay Coast Guard nine to a 19-8 victory over the Philadelphia Athletics in one of the early spring exhibition games. Two days later Gordon slammed out a homer, triple and single to lead Curtis Bay to a 15-10 triumph over the Giants. In this game, Phil Weintraub of the Giants pounded out for five including a homer and triple.

Sidney Rosner is the ace pitcher for the Bergstrom Army Air field nine. Rosner had a tryout with the Brooklyn Dodgers shortly before he was called to service.

Max Kase, sports editor of the New York Journal American, has been named national chairman of the United Clothing appeal.

Goody Rosen is getting in plenty of service in the Brooklyn Dodgers early exhibition game, patrolling the center field spot.

Danny Cohen, formerly of Rochester, N. Y., has been bowling regularly for 35 years. He's a traveling salesman and makes his home in Columbus, Ohio.

Brooklyn ring last week. . . In White Plains, N. Y. on April 3, Herb Solomon, New York, lost to Clarence (Cotton) King in six rounds by a close decision. . . In answer to "Hebrew Boxer" . . . Billy Marcus, Hartford, Conn., has been in the army since 1942. . . He fought in the 132 pound division. . .

**FISTCUFFS**—Art Levine, the highly rated Jewish middleweight from Brooklyn, scored a fourth round KO over Willie Watkins of Detroit, Mich. on a Cleveland boxing program, April 3. . . A former Marine, the 21 year old Levine has lost only four of his 40 professional fights. . . Milton Kessler, New York, was knocked out by Vic Costa, also of New York, in a

HARTMAN

57

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# The Jewish Post

Published every Friday by The Jewish Post, Editorial and circulation office, 508-10 Meridian Life Building, Indianapolis, Ind. 46203. For advertising rates apply at the office. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.

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Editor and Publisher  
**JANE CALVELAGE**  
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## CALENDAR

Lag B'Omer ..... May 1  
Shavuot ..... May 18, 19  
Tisha B'Av ..... July 19  
Rosh Hashonah ..... Sept. 8

Friday, April 13, 1945

## The Editor's Chair

Like most other columnists, Carl Alpert has his days and his days. Several weeks ago he came out with a critique of The Post in which the burden of his argument was that the paper in its rapid growth was losing its missionary zeal and courage, evidently in an effort to please everybody.

I could see immediately where Carl was wrong. He based his charge on two points, one in connection with our stand on competition of the many Jewish bodies who are competing against one another for representation at San Francisco, and the other which might seem to have more validity, our stand in connection with the break-up of the United Jewish Appeal.

Of course, in connection with the San Francisco charge, Carl was wrong. There must be some method evolved for orderly presentation of the Jewish case at the Conference. I imagine Chaim Weizmann will do something about this when he gets here.

But in connection with our stand against the break-up of the United Jewish Appeal, what Carl was calling the "neutral" policy of The Post was actually the very opposite. We were taking a strong stand because we were challenging the Zionist position, and anyone acquainted with Jewish life in America today knows that to challenge the Zionists is to invite the wrath of the most powerful element in the American Jewish community. The neutral position would have been to take the stand that the Zionists were right.

This week Carl follows up his piece, although he does not mention The Post, with an attempt to prove that he was right two weeks ago. Unfortunately Carl is still in the army and does not have access to all the facts. Were that all that were wrong with his piece, I would not take issue with him, but he errs in judgment too.

Let's see.

Carl ends his article with this warning: "One should subject to

careful scrutiny the motives of those who clamor for a restoration of unity." That unnecessary charge can be made ridiculous without any argument on my part. In last week's issue there was a letter from all seven Jewish chaplains on the Philippines appealing against the break-up of the United Jewish Appeal. Would Carl accuse these chaplains of ulterior motives?

Carl claims that "the separation of the bonds uniting the J. D. C. and the U. P. A. has by no means resulted in a free-for-all campaign competition as some feared." The facts actually are these: In every community strife has flared, and Zionist has been pitted against anti-Zionist. Carl would call this a process of education, and so it is, but I can think of much better and more modern ways of educating than by open warfare.

But to get back. Here is Carl's most serious weakness. Carl's inconsistency is shown by his stand on national budgeting. Did Carl fight for or against it? Was he against the system whereby the Council of Jewish Welfare Funds and Federations (in my opinion a more democratic body than even the American Jewish Conference) would name a committee to investigate all the national agencies and decide on the basis of merit and need who should get what money?

That would be the democracy Carl wants. It would be democratic, yet at the same time avoid the present divisiveness where the J. D. C. and the U. P. A. are rushing to communities, organizing committees, and instructing them in methods of approach so that each shall get the major share of the "spoils." I claim that the break-up of the United Jewish Appeal is bad for the Jewish community of the United States. It is a step in the wrong direction. It is fragmentation, and unnecessary fragmentation at that.

Then, too, if the break-up on the national scene is not to be criticized, then what argument is there against the break-up on the local level?

Carl has this in defense of his position, and although he talks around it, I think it can be said better this way. The local communities have sidestepped the issue of Palestine in the past six years by transferring the argument from their communities to the national field. Now they have to argue the matter through.

But here, too, I think there has been a mistake made by the leadership. The Zionist belief has come a long way in the past five years. Slowly the Zionist position has gradually won over the American Jewish community. The opposition was quiescent. In another year or so, I believe, the word opposition would be too definite to describe those who did not see eye to eye with the Zionist cause, and what with almost the entire rabbinate supporting Zionism, and the returning Jewish soldiers, anti-Zionism would be a dead issue. But the Zionist leaders, namely Henry Montor and Rabbi James G. Heller, decided that now was the time to force the issue.

And just to cinch the argument let me quote from Phil Slomovitz's editorial in The Jewish News of Detroit of last week. Carl took me to task on two points, yet Phil takes exactly the same position as we did. Phil, you might know, is a Silver Zionist and his Zionism goes back farther than that of any other Anglo-Jewish editor in the field.

"The letter from the seven Jewish Chaplains stationed in

## Ban Jewish Fraternities and Sororities

THE Post sometime ago (about three years) last commented on its editorial position that Jewish fraternities because they are harmful, should be banned. The Post repeats its position in connection with the article by Mrs. Glenn Frank, widow of the late president of the University of Wisconsin, in which she points out the baleful effect on students during their college days and afterwards, of the fraternity system.

Actually there is less justification for the Jewish college fraternity than there is for the college fraternity as a whole.

The Jewish fraternity (and sorority too) operates to set up a distinction between one

group of Jewish students (usually the richer group) and another in the same way as the non-Jewish fraternity excludes Jews. The young student who is too naive to realize that fraternity life is empty and often injurious, receives a traumatic hurt that likely affects his entire life, when he fails to pass the false standards of fraternity life and is not admitted to a fraternity.

There is one solution, if Jewish fraternities there must be. Open them to all Jewish students. No student that wants to join a fraternity could be rejected. This is only a halfway solution; a much better one would be to ban all Jewish fraternities.

## The Speaker's Affiliations and What He Said

THE following two paragraphs, the first describing the speaker and his affiliations, and the second what he said, make a complete editorial in themselves, if you happen to be one of the few Jews who know that the American Jewish Committee and the Joint Distribution Committee, although not anti-Zionist, cannot be said to have been other than not behind the Zionist program.

Lt. Edward A. Norman, USNR, is also vice chairman of the overseas committee of the American Jewish Committee, and a director

of the American Jewish Joint Distribution Committee.

"The deep poverty of most of Europe does not appear to be conducive to that breath of view and generosity of spirit that would be necessary to eliminate the residue of Anti-Semitism engendered by the Nazis. Because of the lack of immigration opportunities throughout the world a large proportion of the Jews of Europe may wish to settle in Palestine."

## Jewish War Veterans Head a Better Man

NOTICED by almost no one has been the remarkable series of articles and statements by Archie H. Greenberg, National Commander of the Jewish War Veterans of the United States.

Mr. Greenberg's various papers and statements have been models of liberal and courageous thought. His stand on almost every question has been irreproachable.

The Jewish War Veterans was, up until the last few years, one of the neglected (and still is by some who can't read signs) organizations of American Jewry. In the local communities it was looked down upon and ignored. Nationally it didn't count.

Today The Jewish War Veterans, because of the war times of course, but not altogether, has become a leader among American Jewish organizations. Its voice does not go unheeded in the committee meetings of the national government, and its demands are looked upon with respect.

It may be an unkind thing to say, but none of the above is unkind and is certainly extreme praise, but either Commander Greenberg has a top notch ghost writer, or he just is a better man than Henry Monsky and some of the other leaders of our national Jewish organizations.

## The Fight in Canada on Religious Instruction

EXCEPT to draw conclusion there is no comparison between the situation as shown in the news story in this issue from Canada telling of the fight against the teaching of religion in the public schools there, and the fight that is shaping up in the United States over the same question.

Canada not only has brought over from Europe in its relation between groups much of the old-world attitudes, but in addition Canada's schools have always been church supported. In fact, the Jews of Canada even now send their children to schools directed by the Protestant group.

The one conclusion to be drawn from the Canadian situation is that the time to fight the battle of separation of church and state is

before the teaching of religion in schools becomes solidly entrenched.

Rabbi Feinberg in his charge spoke out frankly. He makes the open accusation that the teaching of religion in the schools has behind it the "avowed purpose of inculcating a specific theological belief."

It should be noted as a corollary, that Rabbi Feinberg has the backing of the Canadian Jewish Congress, which indicates, it seems for once, the backing of Jewish lay leaders. In Kingston, N. Y., what the congregation did there in disavowing its rabbi who had the courage to speak up plainly, is just about what could be expected from the average group of Jewish laymen in any congregation in any community.

the Philippines, expressing disappointment over the dissolution of the United Jewish Appeal, published in last week's issue of The Jewish News, is an indication of the sentiment that exists in many quarters over the break in unity in American Jewish ranks.

"From many quarters come complaints against disunity in fund-raising.

"While it is true that in most instances funds will be provided through the established Federations and Welfare Funds, it is equally as true that the needs which will again be created for arguments before budget committees in individual communities will not be conducive to peace and unity.

"Would that the breach could be healed!

"There are many unfortunate breaks in unity in American Jewish life, including the divisiveness that has set in among Zionists. All divisions in our ranks should be avoided—and if they can be healed before the San Francisco conference the Jewish cause will be helped immeasurably."

Apart from the argument with Carl, I want to say here while writing on the subject, that the point will be gotten across, while the J. D. C., and the U. P. A., both of whom would fight against it tooth and nail, are too busy fighting among themselves.

This position is based on the fact that now they see an opening wedge to get across their belief that the Jewish communities, organized together in the CJWF, should be the place, not only where the allocations are made, but the budgets decided upon too. They contend that the national agencies are bound to claim that each is doing everything and the next organization nothing, and that the only way to straighten out the situation is to follow the set-up in the United War Fund where that organization, after its own survey, allocates the monies to the various agencies that are set-up to do various jobs.

Fundamentally this position is sound. And it seems likely that the point will be gotten across, while the J. D. C., and the U. P. A., both of whom would fight against it tooth and nail, are too busy fighting among themselves.

## Ben Cohen Resigns

WASHINGTON, D. C.—Benjamin V. Cohen, who left the government employ with his boss, James F. Byrnes, War Mobilization Director, has not announced his future plans. Cohen handed in his resignation as chief counsel of the Office of Economic Stabilization in January, when President Roosevelt rejected him as counsellor to the State Department, but was prevailed upon to go with Byrnes.

## Dr. Rosenblum's Anniversary

NEW YORK—Supreme Court Justice Ferdinand Pecora and Lawrence B. Cohen, president of the Temple Israel, spoke at a celebration Monday of the fifteenth anniversary of the rabbinical of the Rev. Dr. William F. Rosenblum.

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